

The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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AN ATTACK ON DEMOCRACY

NINETY-EIGHT American writers have signed a joint statement, appealing to "members of our own craft, to writers, artists, clergymen and teachers to lay aside political, racial and religious differences, and to make a stand in harmony with American traditions," by condemning "the military faction which with its foreign allies is making war on the legally and democratically elected republican government in Spain." In other words, something like a national mobilization of the makers and shapers of public opinion in the United States is being attempted, in order to establish in this nation a view of the Spanish situation which is nothing short of fanatically one-sided, and utterly subversive of the very thing it purports to defend, which is democracy itself. It seems to us that a large number of the writers who signed the statement must have done so without giving the matter serious thought. The avowed Communists among their number are, of

course, committed to the doctrine which identifies democracy with their own political philosophy, but why the liberal writers of the group, who predominate in numbers, should permit the Communists to swing their powerful influence to the support of the Communist ideology, is a baffling mystery, for which the only reasonable explanation would seem to be that the liberals permitted their wholly commendable pity for the innocent victims of the Spanish tragedy—the women and children particularly — and their indignation against their slayers to overmaster their judgment. Yet even their pity and their sympathy for the innocent victims in Spain are lamentably limited. For the many thousands of priests and nuns and civilian men, and women, and children, brutally and often horribly slain, and sometimes tortured, by the Anarchists and Communists and criminals, both before the revolt of the army, and after it, but entirely apart from the actual fighting in the

Civil War, these American writers, at least in their joint statement, seem to care nothing at all.

Yet thousands of these Catholic victims were humble and devoted servants and friends of the poor and underprivileged people of Spain, parish priests, teachers, charity and social workers, who spent their lives wholly in the practical labor of applying their religious beliefs in action. They were slaughtered in thousands, by the will, and carrying out the philosophy, of the Communists and Anarchists who had seized the actual power of the so-called Popular Front government, and thrust aside the ineffective, futile group of liberal republicans who were supposed to be at the head of that government. They made no secret of their intention to do exactly that, even before they carried it out. And the Communist press of the whole world, including many supposedly "liberal" organs which now go along with the Communist program more and more completely, were announcing that intention even before the election which brought the Popular Front into power. It should be remembered, too, especially by our American liberals, that the popular voting in the election itself did not favor the Popular Front so overwhelmingly as its supporters now claim; in fact, the margin in its favor was very small, if it really existed at all. The opposing parties claimed that they were outrageously cheated at the polls. However that may be, the fact remains that what the voters of Spain voted for, namely, a system of representative democracy, they did not get. What they did get was a dictatorship of the extreme Left—a dictatorship of Anarchists and Communists—a dictatorship that was openly and notoriously a violation of all that representative democracy has been understood to be, in these United States.

When the American writers associated in this group statement say that they "feel that the policy of neutrality adopted by the government of the United States toward the opposing forces in Spain makes it the more necessary that the moral judgments be freely and fearlessly expressed," they will be supported, we hope, very firmly. So, too, will they be supported when they condemn the murder of women and children, and the bombing of hospitals, playgrounds, orphan asylums, and bread lines, in Madrid, by Franco's forces. Such deeds are crimes, and deserve condemnation, by whomsoever committed. Then why not condemn the similar and far greater crimes perpetrated by the so-called "legally and democratically elected republican government of Spain," or, rather, by the Anarchists and Communists who controlled that false-face government, and who were committing their murders long before the army led the revolt of the outraged millions of Spaniards who knew what the horrible reality was which hid behind the sham façade of "democracy"?

On the same day as this group of writers issued

their statement, Dr. Nicholas Murray Butler made public the annual report of the Carnegie Endowment for International Peace, which also pleaded for the preservation and defense of democracy, as against any form of dictatorship, and protested against a conception of neutrality that would prevent America from aiding another nation whose democratic institutions were being attacked by "a philosophy of compulsion," whether known as Communism, National Socialism, or Fascism—now "inserting the thin edge of their several wedges into the life and institutions of the democratic nations themselves." But Dr. Butler knows, as he so cogently says, that neutrality may be utterly destructive of the very basis of world peace, if too narrowly and egotistically construed and applied. "Peace requires a foundation upon which to rest," he says. "It cannot be reached or hoped for unless that foundation be provided, and that foundation has for its corner-stone liberty and justice."

So, too, of democracy. That concept of life must not be confounded with Anarchism, the negation of law and order, and Communism, the tyranny of class dictatorship, the denial of all principles of liberty and justice. The Spanish Reds are attacking democracy just as violently, indeed more so, than their Spanish opponents. But what are American liberal writers doing in that galley? Their present statement undermines and does not defend democracy.

Week by Week

UNDER the pressure of judiciary reform and youth control, the exceedingly important issue of neutrality has been given less than half the attention it deserves. After all, what can interest the people more vitally than measures calculated to prevent hasty action in case there should be another world conflict?

The present administration is by and large one by men who have personal memories of what the last war was like. There are many veterans in Congress; the President himself held an important office at the time. The legislation drawn up reflects on the one hand a desire to bolster the defensive strength of the army and the navy, and on the other hand a resolve to obviate credit and commercial entanglements. But there is a signal departure from methods favored by older advocates of peace. These thought that safety lay in making a declaration of war depend as much as possible upon the fiat of public opinion. Some went so far as to suggest an actual referendum, though even they must have been conscious of the grave practical difficulties such a proposal involves. Now Congress has gone to the opposite point of

view. The chief executive is granted virtually sovereign authority to meet the threat of war. It is a far simpler, more workable plan. But there is no denying that under such a system the collective responsibility of the United States must always remain fixed and definite. If credit or services are extended to one belligerent and not to another, the reason will be that the President has so decided. If measures of defense are inaugurated against one and not against another, the obvious conclusion must be that an unfriendly act was intended. These are some of the problems to which experts have directed their attention during the week. Unfortunately the public has not grasped the significance of the discussion.

SENATOR WAGNER is trying hard to get his housing bill passed by Congress and to start replacing an appreciable number of slums with decent dwellings. We think the measure should get strong support, not first of all because of its perfection—although experts generally highly commend it—but because of the importance of rehousing and because the Wagner bill brings the matter to a definite and most difficult point: the point of action. It has proved so hard to get this far that only the gravest objections and greatest hopelessness about developing a policy once inaugurated should stimulate positive opposition. Full and hearty unanimity of opinion on housing is imaginable only along the golden streets of the New Jerusalem. For housing is a metaphysical thing, a religious problem. You must ask yourself what kind of life one ought to try to live before beginning to tell in what sort of building and environment you should have the chance to live it. If a strong angel were to wipe out the most deleterious block in New York City, for instance, it is not likely we would miss a crowded row of dark walk-ups in a lunger section, but much more probably some monumental mass in the absolutely smartest and most fragrant mid-town section. Would America be better and happier with Halsted Street eliminated, or Lake Shore Drive? But before one enters those important controversies one has to decide whether and to what extent or just how, after all, metropolis is a good thing. It certainly seems wise to start with a definite, however limited, objective.

PERHAPS the reports that whole crowds of Ethiopians were massacred because of an attempt to kill members of the Italian high command are exaggerated. Journalistic Rome seems in a mood to hurrah for records in frightfulness, which—it seems to be believed—might induce even the reluctant to surmise that the Fascist is a whale of a fellow with the battle-

axe. Suppose, then, that we reduce the number of 1,500 dead to 150. Do many of us feel better now? The idea that when a European power needs room to expand it can look around for backward countries to exploit was in a measure justifiable so long as the savage or "pagan" tribes rampant there knew no other law themselves than the sword and temporary conquest. That times have changed is evident from the simple fact that even the most realistic and callous are shocked when they read of such things as this Graziani incident. It is not mere antipathy to Mussolini or his system of government that renders the news horrifying and loathsome. The fact is that none of us can reconcile Christianity—even the milk-and-water Christianity that lives on in the moral code of "civilization"—with such brutality and injustice. Ethiopians may be dirty and surly blackguards, but right is on their side. Italians may be the finest people on earth, but they are violators of the law. Nothing can change these simple truths so long as the world is not reduced to the level on which brutality is a commonplace accompaniment of national life. Let us say then, that the number of Ethiopians massacred was only 150. Those are enough to prove that murder is a crime, regardless of the ideology in the name of which it is committed.

OUR BUSY present too seldom remembers how new and hard-earned all civic liberties are, and in particular how weak a grip our believing ancestors had on religious rights. This year marks the centenary of the discussion that followed the appearance of Cardinal Wiseman's first book, which in a measure paved the way for the reestablishment of the Catholic hierarchy in England. Less than ninety years ago, the bishops of Germany were not permitted to confer with one another. Indeed, they could very seldom obtain permission to leave their sees or write letters to their peers. Even in lands where one creed was practically universal, churchmen of this denomination had to submit to rigid censorship. When we read current news from Europe, it is well to remember that the drift in evidence is only a move back to this state of suppression. The whole distance has not yet been traversed, excepting in Russia, but there is assuredly a relentless march toward the goal cherished by those who detest freedom of conscience. If one seeks for deeper causes, the fact that the liberation of the Church was abetted by the rise of liberalism is doubtless first, and the equally plain fact that liberalism has latterly declined is second. Religion could not make an ally of the liberal whole-heartedly, because his rationalistic individualism was destructive of its own organic character. No sooner was the alliance affected

than it was already proved unnatural. That religion was right and the liberal wrong—apart, of course, from special instances—is now evident from the steady, probably relentless drift away from emancipated individualism toward rigid social forms. Nevertheless the demonstration does not subtract a whit from the tragedy. Could religion have permeated the liberalistic world, we should not be where we are now.

A SPECIAL aspect of one of the country's most serious juvenile problems is suggested by the results of a questionnaire recently sent out by the Children's Aid Society of New York. The purpose of circularizing these children, from ten to sixteen years old, was to discover the average time spent by their age-group in motion picture theatres. They were about evenly divided—47 to 49 percent—between attendance twice weekly and once weekly. This same group had previously testified that they spend on an average of two hours a day listening to the radio. These combined findings indicate a condition to which perhaps too little specific attention has been paid. We do not refer here to the fact that many pictures are unfit for juvenile consumption, even now, after the Legion of Decency's valiant campaign—a fact sufficiently evident from the lists of films published weekly with the recommendation of a conscientious group who, for all their zeal, are evidently unable to compile a completely unobjectionable schedule from the material at hand. Nor do we touch upon another bad aspect of the matter, dealt with by the Children's Aid Society itself—the loss of sunlight and fresh air. We are concerned rather with the wholly passive nature of the two forms of entertainment to which so much of these children's leisure time is given. Pictures and radio call for no more effort on the part of the audience than do dreams. Not merely is there none of that muscular "doing" which makes constructive or creative games so perfect a means of development; there is none of the active mental stimulus by which reading disciplines the mind and enlarges the imagination. The reaction of the movie or radio addict is, in the nature of the case, emotional only; his responses are not coordinated with any activity of his own, and hence have the very minimum value in constructive growth. If our children exhibit a growing intellectual powerlessness and vacuity, as is so often said, perhaps it is to this situation that we should look for one of the causes. It is a sad irony that modern times, which have produced so many valuable psychological discoveries about children—for instance, the essentially educational nature of play and healthy leisure-time activities—should also have produced conditions which seem steadily to frustrate them.

WHETHER the book story which comes out of Newark at this writing, should be set down as a collector's dream come true, or as another chapter in the long saga of Conscience winning against Odds, will depend upon the reader's prepossessions. It appears that a buyer of editions, who is not the less glorious in the chronicle for being nameless, rooted out a box of books bought in bulk for a song, and as yet unpacked, at the back of a second-hand book store in the Jersey metropolis. Curiosity speedily turned into something much warmer as the bibliophile began to turn over cherished first editions, worth-their-weight-in-gold book plates, fabled literary relics of which the rumor had long been abroad in the book world. When finally, his mind swirling with items like Emily Dickinson initial printings, Oliver Wendell Holmes I book plates and letters from Thomas Paine to the Earl of Sherbourne, *anno* 1792, he asked the price of a choice selection, and was answered succinctly, "\$1.15," his suspicions awoke, and they in turn aroused his scruples. It seemed evident that something fishy was afoot, or perhaps one should say afloat, and inquiries revealed that this was indeed the case. The whole trove had been stolen—whence and by whom remained a mystery—and sold to the blameless but surely indiscriminating book dealer for \$5.00. How much honor accrues to the heroic bibliophile in this matter, only his fellow collectors know.

SEVERAL Catholic organizations in New York have arranged for benefit performances of "The Eternal Road" as a means for promoting their cultural or charitable work, and to give their own members the rare experience of witnessing, and sharing in, the strengthening emotions released by one of the greatest artistic achievements of our age. We sincerely hope that other Christians, both Protestant and Catholic, will follow their example. They will thus realize the deep and powerful nature of both the religious and cultural values which Jews and Christians share in common, and which bind them together in a humanistic, civilized, spiritual alliance which is far stronger than the things which may, temporarily and occasionally, cause friction between them. The upholding of this fundamental unity is perhaps the most imperative need of this age of crisis, when all the spiritual and humanistic values, especially the God-given rights of human dignity and liberty, are threatened by new forms of ancient barbarism and heathendom. Franz Werfel's mystery play is one of the most effective and beautiful instruments ever devised by an artist to express and defend the everlasting truth of humanity's relationship to the Divine.

FACTS ABOUT CAPITALISM

By VIRGIL MICHEL

THE ARTICLE on "Capitalism and the Facts" by Louis J. A. Mercier in THE COMMONWEAL of January 8, is a most important one, and raises some rather fundamental points for discussion. I have no intention of touching on all the points raised by the article. Nor is anything I say intended to impugn the sincerity and good intention of the writer, whom I feel honored to consider a very good friend. Ours is a case of *amicus Plato, magis amica veritas*; and I am answering only because I am convinced of the vital importance of some of the issues raised. My criticism of the article will be confined to three points: Individualism, Capitalism, the "Quadragesimo Anno."

I. *Individualism*. To M. it seems "bewildering and profoundly dangerous to have individualism unguardedly denounced." But the bewilderment is on his part. On the other hand, I believe it to be both bewildering and dangerous to say that "Communism . . . stands condemned before both natural and Christian ethics and, be it noted, it is so condemned in the name of individualism." This is no statement for a Catholic to utter but only for the unchristian, naturalistic liberal, the final product of the Enlightenment.

First of all, it is wrong and confusing to speak of individual as the adjective of individualism.

According to the "Encyclopedia of the Social Sciences" the term individualism "is a modern word. The Oxford Dictionary finds the first instance of its use in Henry Reeve's translation of De Tocqueville's 'De la démocratie en Amérique,' in 1840." De Tocqueville says of it:

Individualism is a mature and calm feeling, which disposes each member of the community to sever himself from the mass of his fellow creatures; and to draw apart with his family and friends; so that, after he has thus formed a little circle of his own, he willingly leaves society at large to itself.

The writer on "Individualism" in the above encyclopedia goes on to say:

The primary meaning of the word then is of a state of mind which is naturally produced in a certain kind of society. That society is most easily described in negative terms. It is one in which little respect is paid to tradition or authority.

Some time ago, Professor Louis J. A. Mercier wrote in criticism of what he thought were overwrought and emotional references to capitalism. His article brought a number of responses, from which we have selected this by Father Michel, whose interest in the subject has been greatly stimulated by discussion at conferences held at St. John's University. The reader may now make his own choice between the arguments pro and contra on a subject that is of vastly more than academic interest.—The Editors.

And yet we are asked to keep the pagan term in order to conserve traditional Christian values! M. writes:

The more one reads with reverence those two great charters of Catholic and intelligent social action, the "Rerum Novarum" and

the "Quadragesimo Anno," the more one is struck by their perpetual mediating between the extremes into which we are constantly and alternately in danger of falling.

I agree most heartily. What does the Q. A. say? (All my quotations are from the official Latin text in the *Acta Apostolicae Sedis*, Volume XXIII, 1931. The numbers in parentheses refer to the pages of that text. Where there are quotes within any quotation they are the Pope's own. The texts I use here were translated for a forthcoming book, popular in style, on Christian social reconstruction: "Some Fundamentals of the Quadragesimo Anno," published by Bruce, Milwaukee.)

Hence, the twofold danger that may be met with is to be guarded against diligently. Just as the denial or the minimizing of the social and public character of ownership will usher in or else lead toward "individualism," as it is called, so the rejection or diminution of its private and individual character will necessarily bring on "collectivism" or at least lead toward its tenets (192).

The Holy Father is consistent in considering individualism as an extreme to be avoided. He never softens down its true meaning. Thus in another part the English text speaks of the "evil of individualism," which might be taken to mean "the evil that is in individualism," while the Pope's own words are uncompromisingly "the vice of 'individualism': 'ob 'individualismi' quem diximus vitium' (page 203). The Holy Father therefore condemns "the errors of the 'individualistic' school of economics" (206). On the contrary, he speaks up for the golden mean of keeping ever in mind both the individual and the social character of labor, ownership and the like. I am not aware of his using the adjective "individual" in such instances without correlating it with "social"—something that is well worthy of imitation. Both of these express elements of the human person.

M. does not like the word "personalism" because "it does not easily carry the message of individual rights, or inalienable rights flowing from our individual if common destiny." Animals are individuals, but they have strictly no rights because they are not persons. A person is according to the traditional Christian definition "an individual substance of a rational nature." Not the "individuality" as such but the rational nature makes man the subject of both rights and obligations. It is because modern thought stressed the "individual" and denied the person or the spiritual nature, that it has ended in such wholesale disregard of fundamental human rights also where laissez-faire has dominated the scene. Human rights can be saved only by stressing the good Christian concept of person, which per se includes "individual," as "individual" does not per se include person. At a turning-point in history like ours, when both the Christian and the unchristian revolts are against the pagan past of the Enlightenment, why cling to slogan phrases that arose out of the culmination of this very paganism? What is true of "individualism" in this regard is also true of the term "capitalism" as also of "liberalism"—all of which are products of the nineteenth century, which saw the culmination of what was scattered and sown in the earlier so-called Enlightenment.

II. *Capitalism.* The first mention of the term capitalism according to the Oxford Dictionary was in 1854. In 1877, A. Donai wrote: "This institution of capitalism is of a comparatively recent origin" (*Ibid.*). The Oxford Dictionary is unusually sparing in its definitions of the term; they are: "the condition of possessing capital; the position of a capitalist; a system which favors the existence of capitalists." I do not know where M. gets the "primary" meaning of capitalism as "the state of having capital or property." Webster's New International gives this definition first without the words "or property." Funk and Wagnall's New Standard Dictionary gives this definition in the third place, again without the "or property." Even if these words were generally added, the meaning should have to be taken out of the present understanding of the word property. The historical development of the concept of property or private ownership since the Middle Ages is most interesting. Whereas Locke still defined it in essential relation to personal labor, Hume defined it as a right or privilege of "peaceable enjoyment" and no more, while Blackstone confesses that "nothing so engages the affections of mankind, as the right of property." The current notion of property is purely that of a right entirely divorced from the Christian conception of an accompanying social duty. Even if capitalism were defined in terms of the modern conception of property Christians should have to condemn it.

But the word capitalism stands generally for an economic system in which capital plays the preponderant part—and therein lies its vice from the Christian standpoint. It is wrong to identify capitalism with the institution of private property, since that institution flourished long before the advent of modern capitalism. It is equally wrong to identify capitalism with high-powered technological mass-production, as M. does at times, for then Russian Communism would be capitalistic.

Capitalism is precisely an economic system in which capital (or goods used in the production of further goods) plays the predominant part. Hence the system is vicious, both ethically and ontologically. If we divide the productive factors into brain, brawn and capital, as economists do, and ask ourselves which factors ontologically play the important rôle causally in producing the combined effect, the economically valuable product, our answer will be that all the factors are necessary, but that the ontological scale of value assigns primacy to the efficient cause (brain and brawn) and only a secondary place to the material cause (capital). Now the system of capitalism reverses this by giving the primacy (right to all profits) to the material cause (capital) and a minimum return of salary or wage to the efficient cause (all active human contributors). In doing this capitalism degrades men to mere economic factors of cost, to be bargained for at lowest possible market prices (as the Q. A. explains so forcefully). Brain and brawn workers are still treated as individuals, but not as persons, and therein lies the moral vice of capitalism. They are individual items of cost and not persons with souls, aspirations, self-determination, etc. And their rights are reduced to the right of accepting work at the proffered price or else starving.

It would go too far to trace this essential element of capitalism to its historical origins in the Middle Ages; but its growth from small beginnings at that time runs parallel with the growth of capitalism for the very good reason that it is the true soul or spirit of the latter. It has been one of the most successful strategies of historical Socialism, by the way, which must be given credit for the adoption of the term, to put before us the dilemma of Communism or capitalism (identified by Socialists with private property). We cannot afford to accept the latter horn, not even the term, because of all it stands for.

III. *The "Quadragesimo Anno."* M. quotes approvingly from the Q. A. to the effect that "the system itself is not to be condemned. And surely it is not vicious in its very nature." What is the system here spoken of? It is mentioned in the preceding paragraph of the one from which this sentence is taken and it is simply "the economic régime in which generally some contribute the capital and others the labor to the common eco-

conomic enterprise." Only that and nothing more? Yet there is something more. Pius XI mentions this system as having been dealt with by Leo XIII and in that connection he says it is not vicious in itself. But he began by calling attention to the fact that things are quite different in our day. (Incidentally the English text translates *oeconomiae speciem* by "economic scene.")

Both the economic régime and Socialism have undergone important [*graves*] changes since the time of Leo XIII. In the first place it is evident to all that our economic life has changed exceedingly [*vehementer*] in type (209).

Elsewhere the Holy Father speaks similarly about the fact that the wage system is not per se unjust (199), but there he adds the significant words:

We deem it more appropriate to present conditions of human society to modify, in so far as possible, the labor contract by some kind of partnership contract, such as is being instituted in various ways to the great advantage of both workers and owners. Thus the laborers and the officials become partners in the ownership or the management, or in some degree sharers in the profits.

This would be the death of capitalism, or the immoral preponderance of capital in our present system, but in no way the end of private property or technological mass-production.

In one instance M. weakens the Q. A. almost inexcusably:

What then is essentially the remedy proposed? The answer is education through many types of associations, trade unions, study clubs, in which all classes may meet, "the State being appealed to, should circumstances require, for its sanction and protection" for "the State should watch over these societies of citizens banded together in accordance with their rights, etc.

The juxtaposition of the State with study clubs is too good not to repeat. The emphatic statement of the Pope in regard to the remedy is quite different:

However, in order that what was so happily begun may be made stable, that such things as remain to be done may be accomplished, and that still more abundant and beneficent fruits may be attained by the family of mankind, two things are most necessary [*necessaria maxime*]: reform of institutions and reform of morals (202).

It was in explaining the reform of institutions in the following paragraph that the Pope spoke of the "vice of individualism."

In regard to the State the Holy Father says: "When we speak of the reform of institutions it is principally the State we have in mind" (203). What he means is further explained. It is the

establishment of the corporative order. I use the term corporative advisedly because most unfortunately the "corporate order" as existing in some Fascist states is by the majority of men taken to exemplify the Pope's ideal. Here again, the English translation of the Q. A. is inadequate. The term "vocational groups" occurs a few times in the original text of the encyclical, but when the Pope gives general indications of the new form the social institutions are to take he uses the word "*ordines*" or "orders" in quotes every time.

Since grace does not supplant nature, it is not enough to read the "Quadragesimo Anno" "with reverence." It is verily packed with solid philosophical thought, it needs to be studied, and for this purpose the current English version is quite inadequate.

In Time of Disgust

Loathe not too sharply the corruption
That we inherit with our birth,
For there's a dragon in disgust
Able to swallow up the earth.

Wars, malice, cruelty and greed—
By these men bargain, profit, die;
Lust sleeps like root-fed fires beneath
The cold and unbetraying eye.

We did not by our own first will
Devise these ulcers in our frame,
And yet our weakness gives them life,
And our compliance is our shame—

Shame which the subtle eye disowns
Till in full view the evil boils,
And then we shrug, and smear it down
With spittle-stuff and mountbank's oils.

Yet there are some who too much feel
The stain that crawls beneath the skin.
God knows, if we should feel it all
We'd never more let good cheer in.

Saints therefore crucify the flesh.
Wasting and hunger make them pure.
But there's a better grace to gain
For those who in the world endure

The old disease we bear at heart—
They can be soiled, yet patient too,
And wrestle with the stubborn helm,
And somehow steer the spirit through,

Like an old ship that stained and foul
Sails with her tackle trim and right,
And wears upon her windy top
Sea-innocence and salty light.

THEODORE MORRISON.

WHAT'S WRONG WITH PRISONS?

By JOHN P. McCAFFREY

THE TERRIBLE fire some years ago in the Ohio State Prison shocked for a little while the mind of our country. Of its inmates 318 men were actually fried to death in their cells. For two weeks following the fire, the rest, about 4,000, lived in tents; restlessly milling about the small prison yard, they broke into rioting. Why? Mainly because Ohio State Prison had too many inmates. Our prisons are too big.

The prisons of New York State went through a reign of terror a few years back. The convicts of Canon City, Colorado, seized the prison and murdered the guards. The federal prison system faced riots at Leavenworth, Kansas.

The public conscience was jarred into doing something. Committees were duly appointed. Experts went to work to find out the causes. Poor food, idleness, harsh treatment, the taking away of hope in the undue severity of the Baumes Laws in New York State, and overcrowding were found to be the wrongs. I think the main trouble with our prisons is that they are too big, this defect completely nullifying any constructive prison program.

Let us look at the population figures of some of our prisons.

	Average 1935	Capacity	Population
Arkansas Penitentiary, Gould.....	2,000	1,650	
California State Prison, Folsom.....		2,848	
California State Prison, San Quentin..	3,455	5,408	
Colorado State Penitentiary, Canon City	821	1,116	
Florida State Farm, Raiford.....	1,200	1,467	
Illinois State Penitentiary, Menard....	2,900	2,765	
Illinois State Penitentiary, Joliet.....	5,180	5,608	
Illinois State Penitentiary, Pontiac....	2,520	2,249	
Indiana Reformatory, Pendleton.....	1,400	2,075	
Indiana State Prison, Michigan City...	2,300	2,459	
Iowa Reformatory, Anamosa.....	1,300	1,189	
Iowa State Penitentiary, Fort Madison	1,416	1,541	
Kansas State Penitentiary, Lansing....	1,900	1,941	
Kentucky State Reformatory, Frankfort	1,700	2,623	
Louisiana State Penitentiary, Angola...	3,200	2,851	
Maryland House of Correction, Jessups	1,200	1,360	
Maryland Penitentiary, Baltimore.....	950	1,199	
Massachusetts State Farm, South Bridge-			
water	2,600	2,258	
Michigan Reformatory, Ionia.....	2,212	1,327	
Michigan State Prison, Jackson.....	5,924	5,035	
Missouri State Penitentiary, Jefferson			
City	3,000	4,603	
New Jersey State Prison, Trenton.....	1,250	1,271	
New York State Prisons			
Auburn State Prison, Auburn.....	1,400	1,108	
Great Meadow Prison, Comstock....	1,154	1,160	
Clinton Prison, Dannemora.....	1,700	1,739	
Sing Sing Prison, Ossining.....	1,875	2,077	
Elmira Reformatory, Elmira.....	1,300	1,250	
Ohio State Penitentiary, Columbus....	4,000	4,000	
Ohio State Reformatory, Mansfield....	2,500	3,194	
Oklahoma State Penitentiary, McAlester	2,200	3,584	

Pennsylvania Eastern State Penitentiary,		
Philadelphia		3,114
Pennsylvania Western State Penitentiary,		
Pittsburgh	1,140	1,139
South Carolina Penitentiary, Columbus.	700	1,163
Tennessee State Penitentiary, Nashville	2,300	2,034
Texas State Penitentiary, Huntsville...	6,500	5,506
Washington State Penitentiary, Walla		
Walla	1,600	1,448
West Virginia Penitentiary, Moundsville	832	2,263
Wisconsin State Prison, Waupun.....	956	1,695
United States Penitentiary, Leavenworth,		
Kansas	2,000	2,828
United States Penitentiary Annex, Ft.		
Leavenworth, Kansas	1,694	1,593
United States Penitentiary, Atlanta,		
Georgia	2,160	2,461
United States Northeastern Peniten-		
tiary, Lewisburg, Pennsylvania.....	1,300	1,285

These statistics give us the following conclusions: In the first place, our prisons have been built too big. Secondly, big as they are they have been overcrowded consistently. This overcrowding is the outstanding defect of our prison system.

The day of the big prison must go. The prison that tries to house 2,000 or more will always have to face the possibility of riots, revolts and killings. A solution of the problem would be a series of small prisons housing 500 men at the most. Into these prisons we could put all the therapy possible. We could effectively segregate the young offenders from the hardened criminals.

We have in our prisons psychiatrists and psychologists who actually do classify the men. They face a monumental task. After they classify a man as to mental condition and determine where he should be employed, their findings are locked up in a filing cabinet and the men are tossed back into the maelstrom of the prison yard. There is no opportunity to follow up these men; no attempts made to suggest treatment. Officially they are just numbers on the records, case histories in the files, but really human beings milling around in the prison yard to be further debased and corrupted, to be scrapped on the junk pile of humanity.

The bigness of the prison destroys all constructive work. This is the fundamental reason why prisons fail. The men are swallowed up in the prison yard. The officials cannot hope to know them. Their psychoses are further deepened. The enormity of the problem postpones its solution. The only solution is the small prison to house not more than 500 men. With a group of small prisons the situation could be controlled. The recommendations of the doctors could be carried out. The men could be saved from further deteriora-

tion and society's staggering crime bill could be reduced.

The small prison will make possible real experimentation. If there were any good in the Baumes Laws (and many doubt this) the big prisons prevented us from the discovery. Anyone who has any knowledge of a prison knows that a prison cannot be run smoothly where some men are doing hopeless sentences, such as natural life and the other long sentences of recent laws, while other men are doing short sentences in the same prison. When hope goes out the agitator steps in. A man serving a year cannot do time on the same footing as a man doing twenty years, especially when hope is taken away from the long timer. Good conduct has no reason for being if it does not count, if it does not shorten his sentence.

The small prison will solve this problem. It will be possible to segregate men, not only on the basis of the report of the psychiatrists but also on the basis of the sentence being served. Suppose that we put together in one prison all the men who are doing twenty or thirty or more years. The law has often been too severe on these men. Do not make their prison a hell but give them a chance: a chance to earn substantial wages; a chance to earn the right to meet the Parole Board at the end of a certain time. Restore hope: hope in the prison surroundings; hope in their work; hope in a possible release. To such a small prison for long-sentence men you can remove all the men who fired the prisons at Dannemora, at Auburn, who set fire to Ohio State Prison. If these men will not obey the officials in the prison then punish them and not the thousands who have been punished for the revolt of the few. Build the wall forty feet high if necessary; man the prison heavily; put every agency possible to enforce the will of the state and the law. It is difficult to run a big prison that houses men who have lost all hope; men who see the doors open every day for the prisoner who has finished his year or two. The small prison policy makes possible one small prison for all the long timers.

The factor of riots in prison is completely dependent on crowds and agitators. The agitators in jail would not seriously matter if the prison were not crowded. The crowd must be there to "steam up" and "set on fire." In most cases the agitators are cowards, but shrewd. They combine their own cunning with the force of the mob to secure their end. The crowd is the danger. After years of experience prison officials hit on the plan of staggering the crowd. In the old days the entire prison population was marched to the Mess Hall together. Many prison riots started in the Mess Hall because that was the one place where the inmates organized into a psychological crowd. Their grievances, poor food right before their eyes, and a few agitators did the rest. What the

state did not pay for food it paid for in dishes until it substituted tinware. After a while the population was fed in two groups. This cut down the crowd and also the riots even when the food remained the same. There was less room for mob violence let loose by an aggrieved crowd.

The State Prison at Attica, New York, is the best example of the crowd control. There are three groups of 500 apiece housed in separate cell blocks, fed in separate Mess Halls, recreating in separate yards, but all within the same walls. Perhaps this points to the solution for the big prison populations. If the state will not launch the ideal policy of small prisons then it should try the group control plan in the big prisons.

I am preaching the sanity of segregation. The terrible results of throwing young offenders, mere boys, into prison in contact with vicious and degenerate men are known to all who deal with prisons. Penologists for fifty years have insisted on segregation, but in our prisons segregation is impossible because our prisons are too big. Young boys are thrown into the jungle of the prison yard. Hundreds of youthful minds are twisted and warped forever. The only way to make segregation possible is to build many small prisons. One of these could care for the young first offenders. Another small prison could house the accidental offenders, the men who make one mistake and who will probably never come in again if segregation protects them from further contamination. The bigamist and the embezzler who is caught in the meshes of gambling and fast living are types who would fill this prison. The moral degenerates could be put together in another prison and all the skill of medical therapy and the saving power of religion could be concentrated on them to try to reconstruct their lives into some sort of usefulness. Under the proper treatment much success is to be hoped for even with these discouraging cases. The hardened and professional criminals could be put into another prison and the right policy enforced to impress these men that if they insist on being anti-social the state also can insist on a few things. And so on down the line.

The present policy of the states to build big prisons chokes off any practical segregation. This is possible only in the small prison staffed with the right type of officials chosen to effect the result desired with each group. Here a definite morale and a real spirit can be built up. The work of the chaplains will be helped enormously. The whole aspect of the prison will be transformed.

At Sing Sing and Attica Prison and many prisons throughout the states, staffs of psychiatrists are maintained to study the individuals as individuals. I shall not enter into a discussion here on the merits of psychiatry as a cure for crime. Granting that there is a great deal to be hoped

for from psychiatry, what about the practical results? After the process of classification has been completed, after definitely establishing the Intelligence Quotient of a man, whether he is normal or not, psychotic or not, psychopathic or not, what happens? His history is stored away in the files and the man is turned loose in the prison yard. There is little chance to follow up any suggested treatment. It is difficult enough to keep up with the incoming population. When a man is judged to be insane and sent to the State Hospital the matter ends there as far as the prison is concerned. The rest who are judged to be sane are analyzed to trace out their crime motivation, their mental make-up; their case history is written, put away in the files, locked up. But, the man has to face the environment of the prison, to sink or swim. For the majority of subnormal men this is the worst possible place. Psychoses and mental kinks that could be straightened out are in a short time emphasized and the poor fellow is soon well on his way to the State Hospital for the Insane.

The states are spending much money on the trial of psychiatry but the existence of the big prison nullifies all the good that might be accomplished. There is one solution: the small prison where treatment could be given. A small prison could be given over to the definitely psychotic. Into this prison could be put all the treatment of occupational therapy, intensive education, and specialized treatment embodying our recent discoveries in the field of endocrinology. The large prison makes all this impossible. It kills all practical treatment; it destroys hope of reconstructing these misshapened lives into social utility. Great social good could be accomplished by means of small group prisons.

The most unsatisfactory feature of prisons is the work situation. Some of the most unsavory episodes in prison history spring from the labor problem. Contract prison labor and the revolting cruelty of chain gangs are two evils. There is not a prison in the country that is using its man power to full capacity, and most of them have thousands in idleness. One of the reasons for this is the late entrance of work into prison therapy. Work is a great cure.

At the beginning of our history, after the revolt against the corporal punishment of colonial days, the system of confining men in cells in a solitary way was adopted. The evils, both physical and mental, of this system brought about the introduction of work into the prison routine. This fact was seized upon by greedy men who exploited the labor of prisoners. The contract system came in. The labor of the inmates was rented out to contractors at so much a day per man. This at least assured the use of man power at some work and brought in the therapy of work. The abuses of this led to its abolition in most

states. A few still have contract labor but they do not advertise it. The states then took over the labor problem. At this stage the labor unions had grown strong enough to block any real work routine in prisons. It was justly claimed that the state with prison labor could undersell the manufacturers who paid union wages. It was agreed that the prison output should find its way into state use and not into the public market. The result of this was the introduction of certain industries that have little appeal to men, such as knitting, making cloth, brushes, rope, mattresses, etc. It is a gigantic adjustment for a big burly safe-blower to sit down at a machine to knit socks or underwear. The trouble with most of our prison industries is that they do not prepare a man for the future. Trades or really useful manly occupations are not in operation. If the states tried to pick the worst possible industries for prisons, they could not have found any worse than the ones which they have. It is true that a few prisons have good industries, but most do not.

The solution of the messy state of prison labor is again the small group prison where most of the men could be put to work. Certain types of work could be suited to the different groups under the direction of the psychiatrists, according to physical capacity, nature of crime, personality, and length of sentence. Some of these small prisons could run farms; others could have selected trade schools to teach the young boys useful trades. The more gainful occupations could be put into the long-term prisons, giving the men a chance to earn a substantial wage to help care for their families. Hope will be put back in this scheme of things.

This is not so much of a dream as it seems. We could not expect such a change within a short time, not within five or even ten years. But the states could effect such a policy in twenty-five to fifty years.

The only real objection to all this is the cost of it. I believe that it eventually would cost the states less than does the present hopeless conglomeration. The present system is costly enough and it does not effect much in the way of reform. The total crime bill of the country is estimated at from \$10,000,000,000 to \$15,000,000,000 yearly. This is dead loss to society with little hope that the future is going to be any better than the past. Surely the states will be richer if they can stop some of this crime loss. It is beside the point here to discuss the causes of crime; enough to say that the big prison is certainly one of the factors in the crime situation and the crime loss. My contention is that the small group prison is not only the sanest policy for the state, but in the long run is also the most economical. Until we get the small prison we shall never be able to solve our prison problems.

FAITH OF A PHILOSOPHER

By LEO R. WARD

AFTER a lapse of a couple of years, I attended the meeting of the American Catholic Philosophical Association, held this winter in Chicago. Two or three of the points debated there concern one's view of philosophy and of philosophical associations, and thus may be of lasting importance.

Discussion moved for the most part with a certain sweep and bang, and the topics showed a hearty inclusiveness. Such accepted subjects as the individual in the modern state, cause in science, the chances for a neo-scholastic philosophy of law in America today, the place of experimental psychology in a philosophy of mind, and Thomism and scientific indeterminism got themselves gone over with thoroughness; then by some trick a man appeared and read a long paper appealing for a supernatural sociology, and another gave us a paper on the statistics of population growth. And everything was presented under the general head, "Christian philosophy and the social sciences." This of course raised the issues, done in three papers, of whether there can be, or ever was, or must be, a Christian philosophy.

Blondel's early work, which appeared forty years ago, was unfortunately made the sole text in answer to the question of whether there must be a Christian philosophy, and the reader slipped over the real tests of the matter, not so much as mentioning them. The test questions are such as these: Can or cannot Christianity be without a philosophy? Has it in fact always had a philosophy? Can a Christian so much as be a philosopher? Everyone granted that the particular body of teachings which, as worked into western thought, Professor Gilson has called Christian philosophy, does exist, but most balked at using this name for it. Some balked because of apologetic reasons, others claimed to find logical ground of opposition. No one held the noses of these latter quite to the grindstone, but the argument of some of them certainly was that if a point is ever believed it can never be embodied in "philosophy"; much as if we were to say that because I first believe that space is finite, that metals expand on heating, that Chicago exists, that some acts are bad, I can never prove any of these points or know them except on authority. Others held that at bottom there is philosophy, or as one said "true philosophy," but no kinds of philosophy whatever. And it was said, as if a telling stroke against Mr. Gilson, that he came to his view partly as aroused by the assertion of Brehier that no Christian ever was or can be a philosopher.

This little sally might have been added to by citing Mr. Gilson's "Pour un ordre catholique," a work which shows the author greatly disturbed by what he thinks the failure and apostasy of his people. The genesis of the notion that there is a Christian philosophy has to be taken into account; but the knowing of this genesis does not tell us whether the notion is or is not justified. Hence whatever may have moved any man to claim that there is a Christian philosophy, is after all no basic test of the validity of his claim. One's view of the origin of man or the development of life, or of the worth of monarchy, may have arisen in namable circumstances; but to name the circumstances is not at once to evaluate, much less is it to deflate, the view. To say, however, with Mr. Gilson that certain truths given by Revelation are "indispensable" to philosophy is, as was pointed out, something that cannot be proved by philosophy; and to say that certain philosophic truths, now known to everyone, were not seen by the Grecian thinkers is to state a truism, but to say that the mind could not naturally know these is to say something that cannot be proved.

So the matter was left a kind of draw. Both parties granted the existence of the truths given by Christianity to philosophy. One party then said, "A philosophy as rounded out by these truths I call Christian philosophy. What do you propose to call it?" No answer was given, except the odd one that it might be bad for apologetics if men called it Christian.

The most surprising coincidence was that one of the orators at the dinner does not believe in Christianity, or God, or much of anything. I have known this man for a few years and have thought that he comes as near as anyone can to not believing in anything, so that I wondered mildly at his being summoned to address us. In his speech he said that men are now in the state of prescience between the states of primal nescience and ultimate nescience, that no test of truth is valid, and his voice quavered a bit as he said that the members of an absolute democracy, though they might know nothing and have nothing, would be beautiful.

It was proposed that local clubs for the study of philosophy be formed, and that these be affiliated with the association. Action will probably be taken soon in this matter. But the good which these clubs, as well as the association, could do is, it seems to me, largely nullified by confusion on the aim of any philosophical club. The stated aim had been to promote study and research in phi-

losophy. And at the meeting this was curiously changed to include research in "allied sciences," such as sociology, political science, experimental psychology, and law. Thus, in theory at any rate, a new club, and indeed a new kind of club, was formed. Everyone knows that the philosopher studies philosophy of law, of society, of mind, of matter, of being, and he may also study philosophy of philosophy; i.e., he may take up the question of why philosophy, or the question why there are any questions at all. But he never studies, as Professor Adler of Chicago said, nor as philosopher can he study, law as law, or sociology as sociology, or psychiatry as psychiatry. And neither has the lawyer as lawyer or the sociologist as sociologist anything to contribute to philosophy, though if he is able and willing, at least for the moment, to be a philosopher, he can peculiarly contribute to philosophy. It seems to me then that, not only in the appearance of papers on supernatural sociology and population growths but in discussion of the aim of philosophy, most of the members show that they do not quite believe in philosophy, nor do they know what philosophy is or what it properly attempts to do.

I conceive the philosopher as one who sees certain problems as to the origin and nature and meaning of things, problems arising no matter where or how, who then tries to state the problems as tidily as he can and who in the light of reason tries to solve them. This is not nearly the conception of the majority of those at the meeting in Chicago. To judge from the discussions, the commonest confusion—even commoner than seeing research in sociology or law as research in philosophy—is to take the primary aim and interest of the philosopher to be an apologetic one: he must make a good appearance before "those outside"; his time does not, it seems, furnish him life-problems which he can see and try to solve. The philosopher, it is assumed, has not a direct interest in intellectual values, he is not every day stumbling into problems given by life and he is not of his nature keen to state these and to try to handle them. His aim in the first place is apologetic, and not philosophical. It was even wondered at that lay people, such as Professor DeKonnick of Laval, Professor Louis Mercier and Miss Salmon, should be philosophers at all, though the best papers were by laymen and the young lay members, men and women, of pure philosophic faith far outnumber the young clerical members of like faith. Now I can conceive an organization whose first aim should be defense and propaganda: say, of democracy, or sovietism, or laissez-faire, or the Baptist Church. But an organization with any such aim as primary would so far not be philosophical. The philosopher as philosopher never needs to ask what any group, such as economists or Fascists or religionists or

irreligionists, will think of his teaching or how they will like it. He has only to make his problem as precise as can be and then to try to solve it. He lets the chips fall where they may. In this work he has particular data, no matter whence, and then the aid of reason only—of his own reason and that of those who have worked on the problem or are at present at work on it.

After a year given to study of philosophy I thought part of the results had to be summed up in the question: What is philosophy? Then, after another year, I had to ask the more elemental question: *Is* philosophy? The meeting in Chicago suggested many questions, and answers to some questions, but it left me with the second question, and part of the reason was that it did not in practice, whatever its protestations, clearly answer for me or itself the first question. I do not believe in big fluffy organizations. But I should like to see, in the nation or in any city or center, a group, no matter how small, whose members believe in the self-justification of intellectual values, and who, as a part of that general faith, believe also in the right and power of the mind to state problems of origins and natures and destinies and to attempt to solve them. Men with this latter faith I call promoters of philosophy, and so far as they succeed in solving these problems I call them philosophers. I see no advantage, and I see much disadvantage, in having philosophical clubs, national or local, overrun by people who have not these two faiths. Men who have these faiths and whose lives are devoted to study, could probably do something; men without these faiths could do nothing in philosophy. One can think of an orator simply possessed by the point which he would express to an audience, or a literary man possessed by the thought which he would put into words; so too one can think of a man who sees a problem and whose single aim is to find in the light of reason an ultimate solution of it. This man would be a philosopher. It was a pleasure to see and hear at the recent meeting some few who did thus obviously believe in philosophy, and with whom one could agree or disagree on strictly philosophical grounds. Others perhaps believe in philosophy, but it is not obvious that they do, and it is quite obvious that others, really the bulk, do not believe in philosophy and in fact disbelieve in it.

Oppose No Pennants

Oppose no pennants over walls
 Made strong and grim against the foe:
 No standard rises but it falls,
 No fort but time will find it low;
 O, rather, when disaster calls,
 Unsteeded, unarmed and singing go:
 Defeat is certain, start or stay . . .
 Man's choice is only of the way.

EUNICE DORAN.

THE SEA FOR CHRIST!

By H. A. REINHOLD

MISSIONS to seamen are no invention of the twentieth century and not even something originally Catholic, if we look at the records of seamen's welfare work in these last two centuries. Of course great saints, as Saint Vincent de Paul, looked after them, just as they looked after orphans, lunatics and criminals, in the days when seamen were galley slaves or outcasts and criminals as Columbus's crews. For a long, long time both Catholics and Protestants have kept up this idea that seamen are poor boys who need protection, and the very word, "mission," makes seamen as a group appear as heathens. Distress and poverty have been associated with them, especially in Anglo-Saxon countries, by the very fact that the St. Vincent de Paul Societies took care of them; and I must say, a great many seamen's clubs and homes that I have seen look like asylums for the destitute. These places bred parasites and an unwise generosity too often attracted bums and kept away real men.

No one who studies this question today can deny that there has been a considerable change in the attitude of the Church toward this social and religious problem. There are still seamen's agencies that show no interest in the social strife of their men and misunderstand their aim as the supplying of altar breads, wine and linen for ship passengers. There are still clubs without any activity on the lines of Catholic Action and which, if at all active, seem to think second-rate concerts, dances and card parties are all that is to be desired. I think there are still far too many of this type of clubs and centers. (Of course this sort of activity is also necessary and should be built up according to the local needs, especially in ports of call where ships stay only a night or two and no local body of seamen is available.) But in spite of these misunderstandings of the real issue there is a change. There is a growing understanding that seamen's missions which are like travelers' aid societies for grown-up men have not the proper conception of their object—the seamen—and method, which must be based on the principles of Catholic Action.

In 1930, we—the national and local directors of seamen's work—founded the International Council of the Apostleship of the Sea (Apostolatus Maris Internationale Concilium, abbreviated AMIC) in a back room of the Archbishop's House in Westminster. Cardinal Bourne presided. Reich Chancellor Bruening, who was then in Chequers negotiating with Ramsay MacDonald, sent a message of encouragement. There was

no question of calling ourselves Missions to Seamen. Peter F. Anson, who had fought for the idea of an Apostolate for Seamen years before, has to be thanked for his clear vision which prevented any unfortunate imitation of old-fashioned and inadequate institutions.

When I went to Le Havre half a year later for the inauguration of the splendid Seamen's House in that port, carrying with me a plan of action on the lines of the French JOC and the German Katholische Jugend, which can be summarized in the words Apostolate of the Sea by seamen themselves and educational work for their training as apostles, the French Jeunesse Maritime Chrétienne was just in its founding. So France was the only "power" which voted for my beloved plan. As the former German director of this work I must honestly confess that we in Germany never reached the marvelous progress of our French colleagues. What they really accomplished became clear to us when in 1934 we attended their congress in Ste. Anne d'Auray. It was really a seamen's congress and the old gentlemen and ladies "keenly interested" in the "boys" seemed to belong to the past. P. Jean Lebre, O.P., and Jean Raynaud, the young French seaman who with his magnetic personality seemed to have electrified his young comrades, were the symbols of the new era. Christian Seamen Trades Unions had been formed. The seafaring youth were a vital part of that huge body of organized French youth, a branch of the world-famous Jociste movement. What a change!

The following year, we had an International Congress for the Apostleship of the Sea in my own port of Hamburg. Although many of our activities had already been cut down, and our aims had become very much restricted, there was a strong feeling that our idea was making headway and our non-German and non-French guests carried home this conviction.

When I look over my correspondence with our most successful promoter of the seamen's Apostolate, that magician in the spiritual field, Father C. C. Martindale, S.J., with Arthur Gannon, the organizing secretary of the AMIC in London (who is the toughest organizer I ever saw and has an unconquerable optimism about men and facts), with Jean Raynaud, P. Lebre and, last but not least, Father Albert LeRoy, S.J., who represents our Church at the International Labor office, it makes me very happy that I have succeeded in my efforts for the modernizing of the Apostolate of the Sea, even while an exile in

Switzerland. It was not quite easy to convince all of my colleagues that the Catholic Church's work for seamen, i.e., the Apostolate of the Sea, should be represented at the International Seamen's Congress in Geneva last autumn. There was some reluctance in the replies I got: we are so poor, we have no money, we are not officially recognized and we have no time. I thought it would be my last service to my beloved seamen in urging my friends to go and I was greatly rewarded when, at our annual congress in France, our chairman, Bishop Myers of Lamus, carried through my motion that we had to go to Geneva. Open the AMIC Quarterly and read the enthusiastic report of Gannon on his first experience with such an international and interdenominational congress and you will be delighted to see how fruitful this congress will be.

One of its consequences will be that all workers of the Apostolate will become more social-minded and realize they cannot work for seamen and ignore their social strife. Seamen are suspicious of people on shore and especially of clergy. They have lived too long among non-Catholics and atheists. A "sterilized Christianity," catechism truths built up in the clouds or within the insulated walls of a comfortable rectory or a seamen's club, breeds their contempt. They all know by this time that there are encyclicals, "*Rerum Novarum*" and "*Quadragesimo Anno*," on the bookshelves in the rectories; but, if you want to win them back to the Church, you have to fight for their rights as Christians and human beings according to these encyclicals. Nothing would be more fatal to the Apostolate than the suspicion that it is an agency of the employer or that the priest who should protect the weak, is a paid ally of the strong. I remember with satisfaction the moment when I was told by a non-Catholic first mate that a well-known Protestant commodore on a German liner had gone to headquarters of his own great shipping company to defend me, the Catholic "sky pilot," against their anger. What had I done? I had told them some truths about their attitude toward their men and this fine old sailor felt that I was right and, although a non-Catholic, that it was his duty to protect me. From that day on, our Catholic seamen's work had their respect and their own social agency showed us their honest consideration.

In 1932, the International Council asked me to do some promoter's work for them in one of the greatest ports of the world. I went to see the chancellor of that great diocese the day after my arrival. That dignified Monsignor listened for a minute to my explanations and then interrupted me: "What is the use of such a new apostolate? Is it necessary to go down to the piers and kiss the sailors? We have dozens of churches along the waterfront. Cannot these grown-up men and

Catholics find their own way to church?" This is the usual reaction you get, when you try to explain a new apostolate to a man who has seen so many things start and fail, and who is afraid of adding a new organization to the dozens which sometimes seem to split up our activity rather than make it more efficient. But he was an honest man of broad vision. I asked him to let me explain the real issue and he gave me a free hand to carry on an investigation and draw up a report for his bishop.

It is difficult for a man accustomed to ordinary parish work to see why seamen must have a special priest and why a beautiful church of their own is inadequate for their needs. It is even more difficult to explain to such men that the meaning of this apostolate is not protective care for seafaring rascals, not charity work. Our difficulty is not to tug men to a church on a Sunday morning, to persuade them with concerts and tea and dances to receive the sacraments; we do not seek an easy victory by appealing to their love "for their poor old mothers." This pastoral demagoguery is an offense to the human dignity of the men and contrary to Christ's own way with His disciples. The seamen know that there are churches in all ports where there are white men and even in mission countries. It is not the question that they cannot find their way to church—they find other places which are less conspicuous but more attractive to them. The Apostolate of the Sea has a good church list for hundreds of ports and the already existing centers carry out this "travelers' aid" activity. The problem is that the seamen do not care for their church nowadays, except those who are from seafaring Catholic nations, like the Bretons and some Irish. These seafaring people are socially and economically backward and often have the mind of their peasant compatriots. But put a Breton on a great French liner or meet an Irishman on American ships—I do not mean the boys who sign on between college terms—and you will rarely find them even at the Sunday Mass on their own ships. The United States Lines granted me permission to say Mass for their crews on the *Leviathan*, the *Washington* and other ships on Christmas morning when they were at their piers in Hamburg or Bremerhaven. Out of hundreds of Catholics not a dozen were present, even on a day when practically no Catholic misses Mass.

This is not the usual carelessness of young men whose lives do not correspond to the requirements of Christianity and who therefore broaden their conception of God and His Commandments to "free themselves from the narrow dogmas and restrictions" of their youth. As Father Martindale says, they are a different race. They suffer from all the unsolved problems of our proletariat but in a different and concentrated way. We cannot altogether rationalize their attitude. The sea and the ship play an inexplicable rôle in this, and

if you cannot see that you do not know a ship and the life at sea. There is an "imponderable" which you sense, but which you cannot define. I think the Communists and trades unions will fail in their efforts if they make the seaman just a "sea worker" or a proletarian of the ship. If we have hitherto failed to attract the seamen as a body to the Church, and if a devout seaman looks as funny to his comrades as a penguin on Broadway, and a seamen's priest is a strange or ridiculous fellow, our efforts also have failed. In a shipwreck many seamen pray and in a time of utmost social unrest you may get them to strike, but in countries where seamen are real seamen, not bums who work at sea for as long a period as they cannot get something better ashore, where to be a sailor is an honor and seafaring is a profession, seamen will always be different from other people and will never fit into a schematic class warfare. No man is more exploited than a seaman and feels more exploited by others: the shipowners, the passengers, the ship-chandlers, the girls in the harbors, the innkeepers, the tailors and—as they think—the Church.

Seamen are not more immoral than any other young men ashore, they are only more imprudent and less hypocritical; they are gay and jolly fellows who spend their money less often than others and more concentratedly. They seem to believe in God, at least in a vague way, and their generosity and altruism has not only been proved in ordinary life on board, where there is no greater offense than lack of comradeship, but in many a heroic event in tragedies on sea. But they have no use for our regular church life and they distrust the ministers of all creeds.

Conditions of life for seafaring men are extraordinary—out of necessity. Parish life, family and home, Sunday Mass, regular confessions, educational service of the community, all those things which are so important that the Church binds us to them under mortal sin or dedicates to them the greater part of her activity—all those things are not available for seamen. Is not the urgency with which the Church insists on these means of sanctification and of preservation of our faith not a proof that seamen must be different, as they must necessarily miss them all?

In view of this peculiar situation, everyone will see that an attitude of protection, or nursing or petting men with such problems, would be just the opposite of wise strategy. A priest who cannot win their full confidence and who does not virtually become their comrade in their battle will never appeal to them. All that is manly, active, courageous and altruistic in seamen should be appealed to. Their chaplain should never have other jobs besides their care. I remember the anger of my men when they discovered that I was away one or two nights a week because I had to

look after our fine St. George's Boy Scouts and the Alumni Federation in Hamburg. When I came home, they sat at our open fireplace and were icily polite, or they had gone out to fool around, to show me how they felt. One of them, a fine but stubborn man, said, "We thought you were *our* chaplain. . . ." The next morning my secretary told me that in my absence they bitterly complained that I, as a seamen's chaplain, was playing with kids and lecturing to highbrows. I could not do anything but invite the Scouts and the "highbrows" to our club to show my men the offenders. They liked the boys, but had no use for the doctors, professors and other landlubbers.

One of my American friends who is a fine leader of young Catholics in their struggle for the realization of our Catholic social program and who fully understands the necessity of having a priest who belongs to the seamen without dependence for money on any outside interest, was very upset when I told her that seamen were a people by themselves and wanted as leaders men from their own calling. She had that modern, amorphous idea of society which envisages only individual atoms. Our Church has religious orders of which each represents a special species of human character. She has always defended the rights of such natural entities as the family, and always opposed uniformity as long as she could afford to do so. The seamen are a natural entity within human society and Christ's Church at Sea and on the waterfront has a different aspect from slum, west-end or country parishes. It is hard work for a chaplain to train these men to build up their own Church, but they have to do it themselves with their pastors. It must be an all-pervading, totalitarian Christianity in which the essentials are given the first places and Christ Himself is the absolute center not only in theory but reality. Many of the things which are dear but non-essential adornments of the daily life of Catholics in parishes will not be available, but there will be the charm of the original, sober and manly Christianity of the catacombs which appealed to those manly forefathers of ours who died for their faith.

Who once has served these men will never forget them. It was perhaps the saddest day of my life when this hard job after exactly six years of up-hill work was taken out of my hands by five agents of the secret political police on April 30, 1935, and I had to sit down at my own desk to sign the receipt of the decree banishing me from all contacts with the sea and her men "according to Section 1 of the law of the Reich President for the protection of people and state," under which I had to leave the coast on that very afternoon. There are no more gallant and faithful fighters for their rights and the Faith than seamen. Christ loved them, as witness Peter, James and John.

Seven Days' Survey

The Church.—The health of Pope Pius XI is so far improved that it is hoped that he will be able to give the Apostolic Blessing from the balcony of St. Peter's Basilica on Easter Sunday. * * * Reverend Edgar Schmiedeler, O.S.B., Director of the Rural Life Bureau of the National Catholic Welfare Conference, reports that by far the largest number of inquiries at the bureau have had to do with cooperatives. * * * It is reported from Mexico that churches in Orizaba in the state of Vera Cruz have been returned to properly authorized community groups and that recent events will lead to a widespread demand for more priests in Mexico. * * * In a special number of *Sept* devoted to "Christ and the Worker," Jacques Maritain writes: "By the community I mean that the people are defined not only by the central characteristic of their function as workers, but also by a certain common historical patrimony, of sorrows, of struggle, of hopes. . . . And why have I chosen to live in union with them? Because (and this is from religious and Christian considerations) it is the people first of all to whom the Gospel must be brought, the people whom Christ loved. That the poor have the Gospel preached to them is indeed a sign of Christ. . . . In order that the people live in union with Christ, Christians must live in union with the people." * * * The Fathers of St. Columban in the Vicariate of Hanyang, China, are operating night schools for the instruction of grown men. In the past year 400 men in the city of Hanyang alone who were prepared in this way have received the Sacrament of Baptism. * * * Interviewed by the N.C.J.C. News Service, Reverend Harry T. Deegan, C.M., professor of sociology at St. Joseph's College of Princeton, N. J., declared that Catholic efforts to combat Communism would prove ineffective as long as they remained on the "oratorical front." As a practical means of putting Catholic social ideals into practice Father Deegan advocated the formation of parish groups of union men which could later be expanded into diocesan councils and finally into "a united Catholic labor group, united in Pius XI's program of prayer, action and sacrifice."

The Nation.—Senator Wagner introduced a housing bill into the Senate. The provision is made that \$1,000,000,000 be raised by a bond issue and loaned out to local authorities. To keep rents in new housing projects within reach of slum-dwellers whose apartments would theoretically be replaced, the government would give annual cash subsidies to supplement rent payments by tenants. For this the bill provides \$50,000,000 for the next four years. * * * The Supreme Court handed down a very "liberal" 5-4 ruling, filling out its decision on gold payments. The Court held that the congressional resolution abrogating payments in gold covered rental contracts specifically based on settlements in gold bullion. The opinion was considered to uphold vigorously the power of Con-

gress. * * * The Court revision debates in the Senate and over the country continued most vigorous. Senator Borah offered an amendment to the Constitution which would eliminate the "twilight zone" by giving states specific powers to interfere broadly in businesses within their borders. * * * The President sent to all the state governors a draft of a "Standard State Soil Conservation Districts Law," with a powerful recommendation that they "will see fit to make the adoption part of the agricultural program for your state." It is aimed chiefly at erosion: "The nation that destroys its soil destroys itself." * * * On February 25, the National Power Policy Committee report on the Bonneville project on the Columbia River in Washington was sent with the President's endorsement to the House, precipitating even sharper debates of the federal government's power policies. Bonneville would have a temporary management until some broader authority were set up to manage the whole Columbia valley, including the huge Grand Coulee hydroelectric project, in a manner somewhat like the TVA. Meanwhile, the recommendations of Chairman Arthur E. Morgan of the TVA for the establishment of a private-public power pool were meeting increasingly hearty opposition from the more Leftward groups of the country, who consider such an accommodation to private utilities unwarranted.

The Wide World.—There was increasing military activity in Spain, but few if any events of decisive importance were reported. Whether the new attempt to stop further participation from abroad would succeed was a major question as British, French, Italian and German patrols watched the borders. London was puzzled as Father Ramon Laborda, representative of Basque Catholics opposed to General Franco, was frowned upon by London and Dublin Catholics despite the fact that Father Laborda was acting with the express approval of his bishop. * * * Rearmament facts and problems were having a marked diplomatic effect in Europe. It was reliably indicated that the City, faced with the necessity of financing heavier British imports in order to pay for a bigger fleet and army, would halt all extensions of credit to Germany and Italy. This was followed by two Nazi moves: first, a reiteration of the demand for colonies coupled with the threat that unless they were forthcoming Germany would move to gain a military foothold in Southeastern Europe; second, another batch of reports to the effect that barter relations with Balkan states were being exploited further. Italy declared that a new plan to increase military efficiency while at the same time gaining economic self-sufficiency would go into effect immediately. Both were applications of the time-honored recipe that a bankrupt European power can prevent prosperity elsewhere. Germany also suggested that ecclesiastical property might be seized to provide small estates for the needy. Such a plan would affect primarily the

Lutheran Church, but its application would require huge state funds to make family settlements possible. * * * Chancellor Schuschnigg indicated plainly that the goal his government had set for itself was restorations of the Hapsburgs, contingent upon the expressed will of the people. Belief that the Nazis had lost ground in Austria while the Marxists had gained considerably was almost universal. * * * Despite vehement criticism from more or less conservative groups, the Blum ministry survived a test vote in the Chamber. A period of catastrophic inflation had been predicted, with rising costs of living destructive of all wage and social benefit increases. M. Blum was obviously intent upon keeping to a middle course without too much argument about details. * * * Ras Desta Demtu, the chief remaining military chieftain of Ethiopia, was reported to have been captured and shot. It had been suggested that he might be named to represent the defunct empire of Haile Selassie at the coronation of George VI.

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Crouching Lion Purrs.—A sudden climax to the present tremendous labor movement occurred when there was signed an "agreement, dated March 2, 1937, between Carnegie-Illinois Steel Corporation and the Steel Workers Organizing Committee on behalf of the members of the Amalgamated Association of Iron, Steel and Tin Workers of North America employed by the corporation." After the General Motors strike, labor pressure, with the sit-down, spread to state after state. Authorities squelched the latter in state after state, during the last week of February most spectacularly in Illinois, where employees of the Fansteel company were ejected by a gas barrage delivered from a wheeled tower, and in California, where men sitting down in the largest airplane factory in the country were taken out and put in jail. Meanwhile everyone speculated on steel: whether the sit-down could work in the mills, whether the bosses would be as tough as in the past, whether the C.I.O. would be stopped or glorified by our biggest industry. The government worried besides about 25,000,000 pounds of steel for the navy. The Walsh-Healey Act makes it necessary for companies furnishing materials to the government to meet certain labor standards, including the 40-hour week, and the steel companies weren't meeting these standards. Senator Walsh issued a long statement with exhibits showing the necessity of the law to prevent federal encouragement of sweat-shop conditions and showing how it has improved conditions in numerous industries. The unexpected steel agreement bids fair to be a great anti-climax. It provides the 40-hour week, it increases wages to a minimum of \$5 per day, it sets up procedure for effecting a detailed contract on working conditions, wage rates throughout, hours, rules and a method for adjudicating disputes arising under terms of the agreement. It is to last a year. The recognition policy is about the same as in the General Motors case. The union is recognized; it pledges not to intimidate or coerce employees into membership or to solicit membership on company property or time; and the company reserves the right to deal with any person or group—notably, the company union—outside the C.I.O. union.

Danzig.—The Free City of Danzig has been a test case and a conundrum ever since the World War. Severed against the will of its inhabitants from Germany by the peace legislators at Versailles, the city fought to safeguard its independence from Poland while striving to meet the rivalry of Gdynia. When the Nazis came to power, the situation changed. The issue then became one of the resident German political minorities. To what extent would the concentration camp method be introduced? At no time did the Nazis have a clear and dependable majority. But in view of the special conditions prevailing they could always secure enough help from Germany to browbeat and pummel the opposition. Actions taken against the Catholic group were numerous, and descriptions of them would fill a book. Very particularly, however, the Nazi fist crashed down upon Protestant conservatives. It was inability to safeguard any human rights which finally induced the president of the city senate, Dr. Rauschnig, to surrender his post and go to Poland. There he has written a number of sensational articles, which have appeared in *Der Deutsche in Polen*. The League of Nations was apparently powerless and gave its commissioner, Sean Lester, very little support. Indeed he was encouraged to resign rather than aided to remain. Thereupon, at the suggestion of Mr. Eden, the Polish foreign minister, Colonel Beck, was asked to submit a report as to how the situation ought to be handled. A more farcical repudiation of everything the League Covenant said about minority rights could not well be imagined. Colonel Beck's report, as a matter of fact, amounted only to this—the Polish minority in Danzig must be protected! This will mean in practise that the non-Nazi population will have to become Polish in order to possess either personal or religious rights. German Catholics may have to send their children to Polish schools in order to escape the pressure of the Rosenberg cult.

The WPA Problem.—According to administration plans, the WPA rolls were to be cut from 2,200,000 to 1,600,000 by June 1. Since the WPA program was initiated in the summer of 1935 to absorb all of the nation's needy employables, it has been the subject of much controversy. It has not enrolled all the nation's employables and a recent New York City relief administration report indicated that even so 25 percent more persons were being supported by the taxpayers locally at a 50 percent higher cost than before the program went into effect. Other factors particularly disturbing to the public are the low utility or incongruity of many of the projects and the way workers loaf on their jobs, which also seem to be badly overcrowded. Although the program was instituted as a temporary emergency measure, the workers have come to look upon it as a permanent feature of our national set-up; some hopes of civil service have been expressed. Employment in private industry has not kept pace with the betterment of business conditions, and after a conference February 28, the governors of New York, Massachusetts, Rhode Island, Illinois, Minnesota and Wisconsin wired President Roosevelt requesting an immediate conference on the state-federal relief problem. They cited the

fact that the WPA was supposed to provide for all employables and that the rolls were not to be reduced except when men left to take jobs in private industry, and maintained that workers who had found regular jobs should be replaced by other needy employables instead of cutting down the WPA rolls. They also called for a new procedure which would enable a former WPA worker who had lost his job in private industry to return to Works Progress without inordinate delay. Finally they demanded a state-federal program which would encourage the nation's industries to provide more jobs for those still on relief rolls. New York City, at least, was not contemplating any reductions. After a conference with Harry Hopkins, Mayor La Guardia announced, March 1, that through city contributions the average of 170,000 WPA workers would be maintained for the next four months.

Non-Catholic Religious Activities.—Six hundred delegates of the Young People's League of the United Synagogue of America met in national convention, February 22, in Washington, D. C., and adopted a resolution to cooperate with other Jewish youth groups in opposing Fascism and Communism. It also declared its support of President Roosevelt's neutrality and reciprocal trade treaty policies. *** Dwight Hall, the interdenominational religious center at Yale University, has celebrated its fiftieth anniversary. *** At the twelfth quadrennial session of the Central Union Conference of the Seventh Day Adventist Church at Lincoln, Neb., Reverend J. F. Piper told 500 ministers and laymen that during the past year free-will collections had amounted to \$3,000,000 or almost \$30 a person. J. C. Thompson, secretary of the Sabbath School Department, declared that "all through the depression years we have never withdrawn a single worker because of lack of means, nor closed down on any work we have started. Every good member of our church pays a tenth of his income to forward church work." *** The brochure, "Facts for Community Sunday," issued by the Greater New York Federation of Churches estimates that there are in New York 17 square miles of slums, 245 miles of old law tenements fronting streets, 250,000 windowless rooms and 309,157 apartments without bath facilities. Langdon Post told those attending the slum conference at the Cathedral of St. John the Divine last week that 2,000,000 people in New York City are living "under conditions which you and I say are wrong. . . . When people live this way how can you expect them to really honestly and sincerely love their neighbor, who has good light and heat, and a warm place in winter and a cool place in summer?" It was estimated that 500,000 housing units are needed to replace 65,000 condemned old law tenements; the present construction rate is 1,000 a year.

Mutual Loyalties.—As part of a continuous, nationwide effort to promote better understanding between members of diverse faith, the National Conference of Jews and Christians once again assembled its Women's Committee in New York on February 26. The meeting was dominated, perhaps, by fear lest violent social dictatorships of the kind known abroad might take root here.

Mrs. Harper Sibley expressed the view that democracy can evolve a satisfactory way of life if the religious basis upon which it properly reposes is not destroyed. This evolution cannot occur, however, unless there be a willingness to effect change; and therefore woman, who is not committed to the status quo heart and soul, ought to seek her rôle in the discovery and the making of salutary changes. Miss Georgiana P. McEntee opined that injustice is not something to be laid perpetually at another's doorstep. "Persecution is persecution," she declared, "whether perpetrated by governments we like or those we dislike." Mrs. Edward C. Bailly was impressed by the ratio of action promoting increase of toleration to talk concerning it. "Let those who preach toleration, sincerely, honestly, practise it," she urged. In his home the child who has been led to possess a knowledge of and interest in his religion should be taught how to cooperate with those who are attached to another faith. "When his parents participate in all worthy community projects, he feels that he is a part of the community; but if they protect only their own group, if all the benefits they are able to bestow upon others in business or philanthropy are bestowed on their own group exclusively, the child becomes aware of his separateness," she said. The meeting closed with several assorted witticisms from the brain of Dr. Frank Kingdon, president of Newark University.

Conservation and Wild Life.—The second annual North American Wild Life Conference was held in St. Louis from February 28 to March 3. This proved to be a gathering of general conservation forces. The welcoming speech pointed out that "the same reforms in the use of the land which will enable man to live in security and health, directly and indirectly, are good for the wild life that also lives on the land." Floods, dust storms, erosion, silting, pollution undermine the life of man and, even more spectacularly, animal. Secretary Henry A. Wallace was the principal speaker the first day: "As a people we have been intensively engaged in developing and using machinery to subdue nature. . . . It is necessary to readjust our perspective and devote a much larger proportion of our interest to the subject of life itself. Every form of life has value and interest of some sort; even the most insignificant creatures may be found to exercise the most profound influence upon mankind. . . . As I see it, the problem of wild life restoration is fundamentally one of land utilization, a matter to which we have just begun to give effective consideration in the past ten years. . . . These barren landscapes that we see so frequently now are not merely so many lost opportunities to enjoy the outdoors. They are also ominous signs to warn us of the widespread disaster that will follow if we continue the wasteful, careless and unprofitable exploitation of our land and its resources. There are other signs." There was unprecedented concord at the conference because the problem of wild life was approached indirectly. The emphasis was on "renewable resources," i.e., not on saving and increasing fish and game by such means as stocking and planting, as in the past, but on the restoration of lands and waters that have been ravaged and spoiled, so that

fish and game may save and increase themselves. This avoided the controversies arising from the different approaches to wild life itself: the hunters, the people who tend to fight for wilderness and wild life almost for itself, and those who approach wild life and wilderness from the strictly humanistic viewpoint, relating their values very closely to their various utilities to persons.

More Concerning Father Hopkins.—The Oxford University Press continues its services to lovers of Father Hopkins's poetry by issuing "The Note-books and Papers of Gerard Manley Hopkins," edited by Humphrey House. It is a medley of almost everything—sermons, notes, stray poems, diaries, essays, drawings. The journal will, of course, attract particular attention. It is filled with remarks on a thousand subjects, all phrased exquisitely. "Another day in the evening after Litanies as Father Rector was giving the points for meditation I shut my eyes, being very tired, and without ceasing to hear him began to dream. The dream-images seemed to rise and overlie those which belonged to what he was saying and I saw one of the Apostles—he was talking about the Apostles—as if pressed against by a piece of wood about half a yard long." Why the piece of wood? Father Hopkins lost no time tracing it to its source, appending (the subjected interested him greatly) an engrossing note on dreams. On a pleasant day he saw the river at Hodder Roughts: "Yesterday it was a sallow glass gold and by watching hard the banks began to sail upstream, the scaping unfolded, the river was all in tumult but not running, only the lateral motions were perceived, and the curls of froth where the waves overlap shaped and turned easily and idly." Concerning art there is a plenty—this for example about Leighton's "Moorish Garden": "Whimsical little girl, blown together of Andalusian afternoon air, leading a white and colored peacock (its train brown in the light exhibited); brown and green cypresses parcelled into flakes, which were truthfully slanted, trellised alley, rushing stream down a marble channel, blue inlaid dome in distance, no central inscape either architecturally or in the figure grouping." And finally, there is this about some birds: "Walking with Wm. Splaine we saw a vast multitude of starlings making an unspeakable jangle. They would settle in a row of trees; then, one tree after another, rising at a signal they looked like a cloud of specks of black snuff or powder struck up from a brush or broom or shaken from a wig."

When Teachers Meet.—Somehow or other a large part of the publicized activities of the convention of the department of superintendence of the National Education Association at New Orleans, La., seemed to focus on administrative problems of Teachers College, Columbia University, New York. On February 24, a petition bearing 10,000 signatures from thirty-nine states, Newfoundland and Hawaii, including those of John W. Studebaker, United States Commissioner of Education, and Frank P. Graves, New York State Commissioner of Education, was handed to Dean William F. Russell of Teachers' College, calling for the retention on full time

of Professor William H. Kilpatrick, who at sixty-five is automatically slated for retirement, July 1. Later the assembled educators voted for the dread "M-Day," whereby Congress would enact a universal draft law mobilizing all the resources of the country in time of war. Coupled with this was a resolution to take the profits out of war. The convention also supported the Harrison-Black-Fletcher bill appropriating \$100,000,000 for federal aid to public schools. The department of superintendence also discussed the possibility of professional membership requirements similar to those requisites of the American Bar Association and the American Medical Association. At present a school administrative position alone entitles one to membership. The 1937 Yearbook made public at the conference is entitled, "The Improvement of Education: Its Interpretation for Democracy." It declares that "democracy in practise when joined with party government all too often degenerates into an oligarchy at the top and a mob at the bottom." In respect to religion it states, "Religion is still based on supernatural assumptions and other worldly considerations. Morals are partly a derivative from this supernaturalism and partly a protective device for the economic wrongdoing of the leisure class."

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NRA.—On March 2, President Roosevelt sent Congress a huge report of the special committee which studied the National Industrial Recovery Act and its administration. The covering letter said: "It will point the way to the solution of many vexing problems of legislation and administration in one of the most vital subjects of national concern." Most people felt the report favored the system as an emergency effort proper in its time, but a system which was unequal as it was formed to permanent, effective life. Professor John M. Clark, who was one of the four members of the committee on industrial analysis who have no official relationship to the government, and who prepared the report, told reporters: "The implication of the report is clear that we should not have that kind of NRA now." Any new NRA proposal should be approached with "standards appropriate to the present period rather than to the period of the NRA." Professor Clark expressed concern lest summaries give a more unfavorable impression than the committee really holds. He emphasized that they felt that the NRA "did help recovery. . . . A positive program was started by the NRA which people thought was going to help them. It was very effectively sold to them by General Hugh Johnson. They got to work in a mood of hope and that was a most important factor in recovery. But that sort of ballyhoo can only be worked once. . . . Probably the most notable thing about the NRA was that it was a revolutionary landmark in that government took responsibility for the problems of business depression—a new responsibility. . . . It was inevitable that the first time government tackled such a responsibility it should have made a lot of mistakes." Professor Clark found hope in "the introduction of industrial self-government, with political government adopting a more or less constructive and cooperative attitude instead of regulating enterprise from the outside."

The Play and Screen

The Clandestine Marriage

THOUGH Cimarosa's *opera buffa*, "The Clandestine Marriage," has been justly denominated "second-class Mozart," its music none the less possesses charm, grace, melodic beauty and vivacity of mood. Moreover, the libretto taken from David Garrick's play of the same name in its English version by Reginald Gatty and Albert Stoessel, is amusing and sprightly. The production by the Metropolitan therefore while not important in itself is praiseworthy. Of course the command of the art of classic song needed to bring the most out of the Mozartian style, is not the possession of the young singers of today. How could it be? They have neither the schooling nor the opportunity of attaining their art through operatic appearances. It is then surprising that the singers who appear in this revival do as well as they do; we cannot expect them to rival the great artists who have sung in the opera in the past. Today we have no Grisi, nor Lablache, nor Sontag, nor Malibran, nor Mario, nor Rubini, and all these appeared in Cimarosa's opera. Yet in the present revival Louis D'Angelo knows the way to sing and act Geronimo, and so to a lesser degree does Irra Petina as Fidalma, while Muriel Dickson's charming voice and personality is able to make itself felt as Caroline. Julius Huehn is a little heavy as Count Robinson, and George Rasely is not quite in his element as Paolino, but the clarity of diction of these artists is admirable.

It is a relief to be able to hear Italian *opera buffa* at last in English. These operas, which lose so much when the language is not understood, should long ago have been given in the vernacular, and despite the huge proportions of the Metropolitan the artists who sing in "The Clandestine Marriage" prove that given good translations English is as singable as any other tongue. And this perhaps is the real importance of this revival. All such works should in the future be sung in English. "The Clandestine Marriage" is in addition directed with vitality by Leopold Sachze, and the settings by Jonel Jorgulesco are delightful. (At the Metropolitan Opera House.)

Power

"POWER" is the most effective offering yet given in the Living Newspaper series under the direction of the WPA. Like the previous productions sponsored by the Newspaper Guild of New York, it is frankly propaganda, and there will be those who might wish that the other side should have been allowed to present its case; but whether or not we hold the opinion that taxpayers' money should be used to project the ideas of the party in power, no one can say that "Power" is not imaginatively conceived and dramatically projected. This is probably due to the fact that it has only one author, Arthur Arent, and that Brett Warren's direction and Lee Wainer's music aids the original script. "Power" depicts the struggle between private and governmental ownership of electric utilities, and the latter half is devoted to an apotheosis of the Tennessee Valley Project. Needless to say all

that is presented goes to show that governmental ownership is both more efficient and cheaper to the consumer. We have charts and dramatized appeals directed toward this belief, and the holding companies are anathematized. How fairly all this is done is not within the knowledge of the dramatic critic, though the present writer doubts if sufficient credit is given to private enterprise. The future may rest with the government, but some tribute should have been made to what personal initiative has done in the past. Of those who appear in the various scenes, special word of praise should go to Norman Lloyd as the consumer, and to William Roselle and Bernard Pate for their protean portrayals of power magnates. And perhaps most attractive of all is the TVA song based on an old Kentucky mountain ballad as sung to Jean Thomas by Jilson Sellers and modified by Lee Wainer, a song which set the audience whistling and humming as it left the theatre. (At the Ritz Theatre.)

GRENVILLE VERNON.

Maid of Salem

THE COLORFUL pages of early American history are intriguing and human when pictured as realistically, as vividly, as this seventeenth-century tale of the wild fury of witchcraft hysteria that gripped the little town of Salem in Massachusetts Bay Colony. Bradley King's original story was written with skill and understanding. The motion picture cast is distinguished, Claudette Colbert winning first honors as the fair-minded, courageous and tender "Maid of Salem" who lived and loved when Puritanical conscience about her was rigid and implacable. Her work is especially touching in her plea for justice when she stands accused of loving a political fugitive from Virginia, played by Fred MacMurray, and when she is accused of being the daughter of a mother burned at the stake in England for witchcraft.

Basically historical, with fiction that is dramatically intimate, there is threaded together a romantic love story and a preachment condemning the terror of bigotry and smug hypocrisy. The atmosphere is almost always tragically sober. With bold strokes it paints a picture of frenzied fear that terrorizes a peaceful colonial community. It is the reactions of a child, whose imagination is fired by the religious fervor of her elders, that turns the colony into a volcano of terror. She lies to convince her fanatic father that she is bewitched, and then accuses others. That starts a procession of persecutions and the execution of innocent victims. Miss Colbert attempts to defend one suspect, a Negro woman, and herself is accused of witchcraft. On trial, she strikes back at the ignorance and fanaticism of her persecutors, bringing a confession of lying from the child. The colony repents its wild alarm and the romantic conclusion finds Miss Colbert and MacMurray.

Impressively different from the ultra-modernity of so many of the screen's present plays are the salty flavor of the sea, the old Puritan costumes, and the early American primitiveness of the cabined village that was reproduced for the beautifully picturesque scenes of the rocky New England coastline.

JAMES P. CUNNINGHAM.

Communications

'THE CATHOLIC PLAY—WHERE IS IT?

New York, N. Y.

TO the Editor: Brother Leo, of the Congregation of the Holy Cross, in a recent issue of *Light* concerning the plight of the Catholic theatre in this country and elsewhere wrote: "Unless some of our little playmates persist in taking Eugene O'Neill's 'Days without End' seriously, it is safe to proffer the generalization that, outside of France and Germany, there is no religious dramatic movement in the modern world at all. The religious play in Italy is simply non-existent. . . . And what English, what Scandinavian dramatist is writing religious plays? How many such plays are there in the repertoire of the Irish Abbey Players?"

That there is a plight no one will deny. The recent dilemma which gave birth to a Legion of Decency for the movies is still in existence as far as the stage is concerned. We have questionable philosophy sent over the footlights every night of the year; we have communistic theories receiving the acclaim of Broadway critics; proletarian dramas openly sponsored by the WPA theatre project; while Clifford Odets, the young Jew who styles himself "the Chekhov of the American Theatre," is generally acknowledged to be the most important voice of the day as far as the American stage is concerned.

We may talk at great length about the deplorable condition of Catholic drama but nothing, or very little, can be accomplished by attacking the professional theatre. "White Lists" have their own particular value but they do not create the Catholic play; they improve the non-Catholic one and that is about all. What is needed is more attention paid to the amateur groups, the "Little Theatres" which have sprung up like mushrooms all over the land. Because such organizations are not in a position to pay the royalties demanded by the various Broadway successes, they offer an important field for the regeneration of the drama—if there is to be a regeneration—for certainly players must have material, and to date the work of the American Catholic dramatist is equally missing from the stages of the Little Theatre as from the Roaring Forties of New York, where the play successes of the United States have their origin. In fact, the Catholic dramatist is almost an unknown quantity. His work is not with us. He has been too timid, or too much in need of bread and butter, to write as he ought to write.

Margaret Haynes Harrison, in her comparative study, "Modern Religious Drama in Germany and France," has rightly delimited her work, for certainly we have no Rudolf Steiner in America, no Paul Claudel or Henri Ghéon. Our chief claim to fame in Catholic drama has been through Emmet Lavery and "The First Legion" which, after a slow start, finally drew the New York crowds, toured the country with great success, and won its author a Hollywood contract. Certainly the work of Philip Barry has not been uniformly Catholic, despite his recent "The Joyous Season." And after these American playwrights, whom shall we call Catholic?

Anyone who aspires to success in the arts knows that his work must be based on truth; it must carry conviction. No amount of technique will recompense for a concession of principle on this point. Yet of all the institutions in the world today, of all the philosophies and systems of thinking, which has more truth than the Catholic Church? Who has more upon which to build, more sources of inspiration, more avenues of thought, than her members? Undoubtedly the failure of the Catholic dramatist has not been due to dearth of inspiration in his faith but to compromise. America is not a Catholic country; through the years Catholicism has been the victim of prejudice, of injustice. Her members have grown up in an environment which has been more or less patronizing from the beginning. They have lost, in a way, their intellectual independence; they have unconsciously labored to be as their Protestant neighbors; they have been pleased to be given equal rights, to be tolerated and occasionally applauded.

All this is a death blow to any kind of art. Then why have we competent Catholic novelists, poets, journalists—yet no real Catholic playwrights? The answer is simple. There is a fair field, although some may not think so, for Catholic writers. Magazines of various caliber encourage contributions. Usually they are not well off but they do pay something, and some pay very well indeed. At least not a few people in this country are living on the products of their Catholic pens. But whereas a writer or a poet may get by an editor, the playwright is handicapped from the start for he must cater to the monied interests of producers. He must understand that his venture entails an investment of thousands of dollars. Certainly it is one thing to write a story for a magazine and have it set up in type and quite another to hire publicity agents, staging crews, actors, electricians, and all the paraphernalia that is incidental to putting on a play. Therefore, as the playwright must write what is wanted, or starve, he writes for the popular demand. He writes for "box-office." And Catholic plays are rarely "box-office."

In "The Catholic Literary Revival," Calvert Alexander, S.J., has these things to say about the situation: "Lack of sympathy is the chief reason why there has not been a brilliant renaissance of Catholic drama. . . . Poizat, Des Granges, Claudel, Montier, Alibout, and the delightful and irrepressible Henri Ghéon, their desks are covered with plays. But the large theatres, with one or two exceptions, will not produce them. They have their reasons, none of which has anything to do with the question of art. The most important is that the modern theatre is a commercial enterprise, entirely dependent on the caprice of a public which must be amused or shocked."

As a result, Catholics cannot look to the professional theatre as an ally in the regeneration of the drama. They must seek out the amateur groups, of which there are more than 2,500 throughout the country. These organizations are genuine fields for the new, as the Communists have already discovered. But granted that the drama is our weak point, that the Church has a need for competent playwrights, we must yet remember that writers must be paid and that there is small financial profit in writing for the Little Theatre movement alone.

What, then, is to be done with the vicious circle that exists? Catholic plays are needed; Catholic playwrights should be busy writing them: yet Catholic playwrights need financial returns, adequate recompense for the good work they turn out, and none of these things can be theirs under the present commercial set-up.

The answer seems to be to create a subsidy for whoever is capable of turning out good material—something in the line of a revolving fund—that will enable the hidden playwrights in our ranks to set to work and speak, not as compromisers, not as a people who have already made concessions to the isms of the day, but as mouth-pieces for Catholic truth and nothing else but Catholic truth. Then, perhaps, we may get somewhere. We may find ourself a Ghéon or a José María Peman. We may even remove the stigma which has twined around Catholic drama through the milk and water presentations of "parish dramatic societies." Certainly we have in Catholic thought and philosophy all the inspiration that is necessary to produce the best. All that is lacking is the means.

The Blackfriars Guild in Washington, D. C., founded by the Reverend Urban Nagle, O.P., Ph.D., in May, 1932, and one of the leaders in the Catholic dramatic renaissance, has conceived the idea of staging a nationwide and yearly contest, with a substantial cash prize, to encourage the writing of fine plays. Naturally the idea presents certain difficulties for such a young organization. The Catholic population is already overtaxed in the support of numerous worth-while enterprises—foreign missions, schools, hospitals, social service, seminaries, convents, etc., and the idea of setting aside several thousand dollars in a fund to encourage Catholic dramatists is rather new. Yet the facts remain. The voice of the Church is all but missing from the American stage. The WPA theatre project is using federal funds to finance a program which is shot through with Communism, so much so that Elmer Rice had to resign under the blast that greeted the first production. Surely some of our Catholic societies might well bind together in an effort to help guarantee the security of the struggling Catholic theatre movement. For the forces of anti-Christ well know the drama's power to impart their perverse ideology. As Alfred Barrett, S.J., writing in the *Ave Maria* of October 10, 1936, says: "If Communists believe in drama as a vehicle for their philosophy, why don't Catholics? And if they do, why subscribe to plays based on Dr. Freud instead of Saint Augustine?"

A yearly contest to unearth good Catholic plays, as contemplated by Father Nagle's Blackfriars Guild, seems to be the one way out of the difficulty. All that is needed is financial backing; for the prizes would need to be fairly substantial, and the contest at least a yearly affair. Then "the Sacramentalism of the Stage" might be something more than an idle catch phrase; we might have other long-run successes than "Tobacco Road" and "Dead End."

But who will provide the money? Who will come to the rescue? Until the happy day when these two points may be clearly settled we may well ask ourselves: "The Catholic play—where is it?"

MARY FABYAN WINDEATT.

JEWES ARE VICTIMS OF ZIONIST INJUSTICE Boston, Mass.

TO the Editor: The Royal Commission, which is examining the situation in the Holy Land, should grant immediate relief to Jews as well as to Arabs from the encroachments of the Zionists. For two decades the foulest persecution, the most cruel oppression has been practised against Orthodox Jews by the secular Zionists, in violation of Articles 2 and 15 of the Mandate. The religious rights and the freedom of conscience of non-Zionist Jews in Palestine must be guaranteed in exactly the same way as in the case of non-Jews.

Orthodox Jewry of the world, organized under the banner of the Agudas Yisroel, which was founded on the initiative of the supreme rabbinical authorities, declares unequivocally that the Zionists do not represent it. The Agudas Yisroel insists that it be consulted by the nations on all questions relating to Palestine, that the elementary rights of the millions of Jews it represents may be safeguarded.

Neither the Zionist Organization nor its tool, the so-called "Jewish Agency," should be permitted longer by the nations (particularly by the mandatory power, Great Britain) to ride roughshod over the sentiments and traditions of faithful Jewry. The British government has unfortunately interfered in the province of religion, seeking to enforce a control in purely religious affairs by the Vaad Leumi (National Council) and later by the Knesses Yisroel (Jewish Community)—which contain Zionists who are scoffers at religion and blasphemers of all that is sacred—over all Jews, including the Agudas Yisroel, which does not recognize the authority of the official (Zionistic) Rabbinate, set up by Sir Herbert Samuel.

Palestine is a Jewish, not a Zionist, concern. And yet the members of Agudas Yisroel in the land suffer inequality before the law: their communities are refused autonomy. With the greatest difficulty—only after the intervention of the Colonial Office and the Palestine government—was the Aguda able (after five years of total exclusion!) to secure a pitifully small number of immigration certificates for its adherents. All sorts of disadvantages are heaped on Agudists. Such monstrous discrimination is not to be found anywhere else on earth.

The Zionist Organization, deriving its support from the British government, has been enabled to act with un-Jewish brutality toward the Orthodox Jews. The Zionists have betrayed the trust reposed in them: they have proved their unfitness for the responsibilities that were conferred on them. They should be given their walking papers. Then, perhaps, peace may again reign in the land that is sacred to three faiths.

It is desirable that in these days of thick Zionist propaganda—what Carlton J. H. Hayes termed "the perfervid rhapsodies of contemporary Zionists"—Christians should know the plain, unvarnished facts. The sympathies of religious Christians will, naturally, be enlisted on the side of the religious Jews, victims of Zionist injustice.

JACOB HELLER.

Books

The Man of Sorrows

Life of Jesus, by François Mauriac; translated by Julie Kernan; illustrated by George Buday. New York: Longmans, Green and Company. \$2.50.

I WRITE this review as a letter which runs:

Dear Admirer-of-Saint-Francis de Sales: I have just read the "Life of Jesus" by Mauriac which you have sent me, and also your letter about it, telling me why you did not wholly like it. You wish that Saint Francis de Sales had written it. You think that Mauriac is so obsessed by a special and possibly imaginary world in which he suffers that he projects it back to the time of Christ and has Christ crucified in it. You complain that he depresses you by his picture of the torment of that world, and discourages you from thinking you can save your own soul in it except by some drastic method like plucking out your own eye. In short, Mauriac to you is utterly untender. Why otherwise should he go out of his way to remind you that every beatitude spoken on the Mount implies also a malediction?

I grant that Mauriac does see the world darker than I care to have you see it. When he says, speaking of Saint John, "He was a young man, and this means that he was greedy, violent, cruel," I realize that his first thoughts are not mine. I will even concede that he paints human nature much too black, in spite of such marvellous lines to the contrary, as: "Veronica is not known to the Evangelists, but she existed, she was not a fictitious personage. It is not possible that a woman could have resisted the desire to wipe that terrible face." But I will not acknowledge that the world he describes is an imaginary world. You and I often live in it when we do not live in a vacuum. I am glad Mauriac projects it back to Christ's day: it helps us to find our own selves in Christ's story.

I grant, too, that Mauriac does not picture it as easy for us to save our souls without a wrench. He nowhere bids us be gentle with ourselves, as did Saint Francis de Sales. I will answer your complaint, however, not by defending his attitude but by pointing out how timely it is. Not many of the younger generation are asking that differences be smoothed over. They are looking for a Christ that makes demands on them. I have known people to become Communists and neo-Calvinists because they are tired of flabbiness; they want to be heroic. I think your nephews, who are not too enthusiastic about Catholicism because they think it another respectability, would be helped by reading Mauriac. That is another reason why I like the book.

Finally, there is a statement of yours which I have not hitherto alluded to. You say that usually after spiritual reading you are left in a very happy state of mind, but that after reading Mauriac you were restive and unhappy. In answer to this I can only express my congratulations to you, and my congratulations to Mauriac.

Sincerely yours,

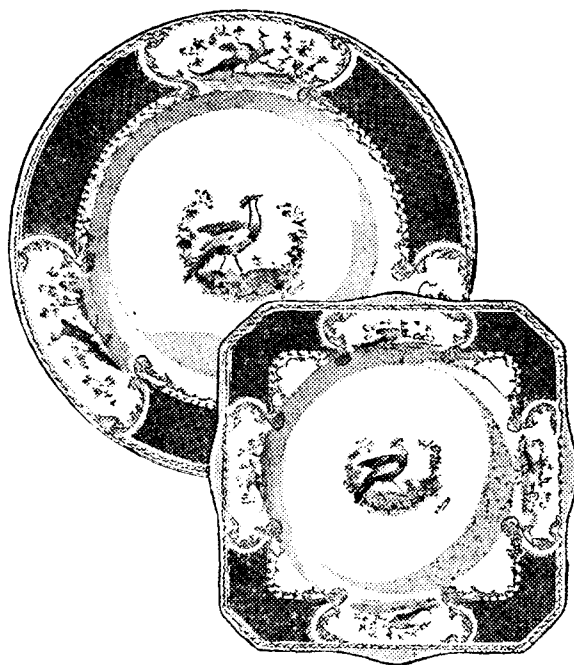
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NEXT WEEK

RELIGION AND SCIENCE, by William M. Agar, eminent geologist and since 1935 also headmaster of Newman School, is the first section of a courageous and remarkably clear setting forth of distinctions. "Theologians have caused the misunderstandings by attacking science on scriptural grounds and directing attacks moreover at facts that could be proved by science. . . . The battles for Christianity should have been fought on another plane. . . . For scientists caused the troubles as well as theologians by their unwarranted excursions into ethics, philosophy and theology, in which they tried to make material knowledge the basis for the denial of God, free will, and the whole realm of values, and explained man as a machine and consciousness in terms of matter and energy." . . . **CATHOLIC NEWS**, by Emmet Lavery, the playwright, formerly a city editor, paints no pretty picture of those responsible for the Catholic press. As news folk he shows where they fall down inexcusably, and as human beings he indicates that their lust for truth is not quite as ardent as might be thought good. "Is it their intention to give us all the Catholic news or only so much of it as they think is fit for our attention?" It is no doubt a shame to have to look for the tidings of a ban on Bingo games in a Catholic diocese in *Variety*. . . . Robert Sparks Walker shows in **FLAT ON YOUR BACK** that keeping a man down quite literally in the material sense cannot keep him from the widest ranging interests in all outdoors if his room has a window opening out. The bed-ridden naturalist is not such a pitiful spectacle when he embodies the inner resources of this man on his back. . . . **DARK KNIGHTS OF ST. AUGUSTINE'S**, by James F. Cunningham, is a flood story told from recent life. The St. Augustine's under question is a Catholic Colored Mission at Louisville, Kentucky, and the activities for several weeks there were full of the most genuine drama, and the actors the most genuine knights.

Men of Aran

Hero Breed, by Pat Mullen. New York: Robert M. McBride and Company. \$2.50.

AN ISLAND little touched by the world is the land of Aran. Pat Mullen, who helped to direct the celebrated film, "Man of Aran," and writer of an autobiographical book of the same name, has translated his physical labors from the realm of directing to that of writing. Those mighty scenes of the storm-whipped Atlantic, breaking against the rugged island, and the daily battle for existence of the fisher folk, now live again in the pages of his novel.

Pat Mullen, himself an islander, pictures the hard struggle of the O'Donnell family against the police and coast guard on the west coast of Ireland in trying to make a livelihood smuggling poteen. This period of their lives is brought to a close by the death of the father while sailing a load of poteen to Galway. Here Pat Mullen displays a remarkable ability in the description of the storm which engulfed O'Donnell's boat. It is masterfully told and can hold its own with any similar passage from books by writers of the sea.

After this tragedy, while on another smuggling trip the O'Donnells stopped at Killeany on Aran Island. Hearing about a sermon that was to be given that night against the evils of drink, the son asked to go, never having heard a priest. "Sure if listening to him doesn't do us any good neither will it do us any harm," said Mrs. O'Donnell. So young Hugh O'Donnell heard the priest reveal the evils of drink and realized the harm it can cause in the lives of many. From this point, Hugh comes to the foreground, as it was his firm resolution never to make another drop of liquor that decided the family to give up their hazardous ways of living for the harder occupation of fishing. This settled, they decided to start afresh, living in their lugger until they could afford a home.

Pat Mullen in developing Hugh's character pours into his being the many qualities of those simple Irish fishermen. Hugh drops his petticoat, a form of dress that young Irish boys wear in the country, and assumes the clothing of a man. Now begins a different life for him, that of mingling with his fellow men. His courtship of Orla Tower, the daughter of the curious character, Nellan Tower, the witch, made stranger by the common folk's superstitions, runs through the book in ever-fascinating episodes, and has a great influence on his life for the better.

There are many other interesting characters who go hand in hand with Hugh in his efforts to make a living, such as Peadar the drunken fisherman who when sober shows the finer qualities of the Aran men, the Little Jobber, the typical Irish fighter when aroused, and many others such as the fortune-teller and the men who man the curraghs.

Pat Mullen's novel might be summed up in the words of the island people, "There'll never be a book like it as long as grass grows or the wind blows."

PHILIP H. WILLIAMS.

A Great Romantic

Pushkin, by Ernest J. Simmons. Cambridge: Harvard University Press. \$4.00.

PUSHKIN was a great poet, though practically all we Americans really know of his work is "Boris Godunov" in opera form. It is too bad that "Eugene Onegin," of which there are several good translations, is not more widely read. Few other writers so fascinate the student of modern culture, by showing how genius carried the torch of Romanticist passion across the world. Like the young Goethe, he was fascinated by Shakespeare; and in his country the word "Shakespearean" could have a different, more elemental meaning than was thinkable at Weimar. Unfortunately Pushkin suffered intensely for the sake of his poetic gift. He had to endure the constant blows struck by his own self. The world around him was a constant temptation and an unfailing source of torment. His domestic life was singularly unhappy. At the end there was unmitigated tragedy, though perhaps only it could have afforded release.

With these matters Mr. Simmons is concerned in a biography which is as discriminating and fulsome as it is readable. He strives above all to tell us what kind of man Pushkin was, and therefore reduces criticism of the works to the minimum required in a book which is above all a life history. One cannot help thinking that the portrait is as candid as it is sympathetic, and that—above all—mere rumor has been effectively suppressed. Almost as valuable are the many discerning studies of Pushkin's wife and friends. The author has resurrected the Russian milieu of the early nineteenth century so skilfully that an American can at last form some impression of what it actually was.

That Pushkin has affected nearly all later Russian writers is a commonplace of literary criticism. Mr. Simmons has made understandable the reasons why this was so. Love of freedom, a critical attitude toward Russia blended with ardent nationalistic love for Russia, inability to escape from the treadmill of personal and social passion—these are some of the characteristics that unify a literature which, more than any other perhaps, is a long essay in Romantic moods.

PAUL CROWLEY.

A Summary of Physics

The Renaissance of Physics, by Karl K. Darrow. New York: The Macmillan Company. \$3.00.

OF THE books which tell the amazing new discoveries and theories of atomic physics to laymen, this is by far the best I have recently seen. The author is research physicist at the Bell Telephone Laboratories and has as such exceptional opportunities to get a broad view of the whole field of physics.

The principal advantages of the book are:

The subject-matter itself is presented in a way to which no exception can be taken. It is true that this should be self-evident in a book that transmits scientific results to the general public, but, unfortunately, it is not always so. Secondly, the book, while surely not readable like a novel

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—although at least as exciting as a good detective story—is careful to presuppose only elementary knowledge of physics, does not confuse the reader by a sudden intrusion of unexplained technical terms. It builds in the later parts only on what it has already explained previously. The language is clear and vivid; from time to time, a touch of "human interest" is brought in. In the presentation of unsettled questions, caution is shown. In particular the author does not indulge in excursions into philosophy but limits himself strictly to his field. There are some interesting general remarks, i. e., on the comparative unfamiliarity of the general public with the existence and scope of physics as compared to chemistry, due to the fact that the applications of physics are called electrical engineering, aeronautical engineering, etc.

The first chapter, after discussing this point, emphasizes that physics deals even with the new phenomena by measuring forces and heat, talks about the interrelation and interfertilization of mathematics and physics and about the conservatism of physicists and the continuity of their theories. The second and third chapters expose the historic development of our knowledge of electricity, culminating in the recognition of the elementary particles. The quantitative side of this knowledge and the methods by which it is arrived at are contained in the chapter entitled, "Through Measuring to Knowing." The content of the next chapters is best given by their titles: V, "Magnets and Moving Charges"; VI, "The Atom Visible"; VII, "Light in the Semblance of Waves"; VIII, "Mystery of Waves and Corpuscles"; IX, "Structure of the Atom"; X, "Technique of Transmutation"; XI, "Victory over the Elements." The last chapter, "Unity of Nature," discusses the evidence that energy has inertia so that a particle which loses energy (e. g., by emitting radiation) loses also part of its mass, and conversely that a very energetic ray (i. e., a hard X-ray) can under suitable conditions produce a pair of material particles, one positively, one negatively charged.

To sum up, I found the book thoroughly enjoyable and can recommend it highly.

KARL F. HERZFELD.

Mind and Body

The Human Machine, by John Yerbury Dent. New York: Alfred A. Knopf. \$2.50.

MR. DENT is, we understand, a distinguished English physician. While he writes of the human body, he conveys up-to-date scientific information in a very understandable way. On the other hand, when he turns to the exploitation of the influence of the human mind on the human body, he is prone to exaggerate the significance of various psychological formulae and practises. There are a number of assertions that are not substantiated by present-day knowledge and some of which are distinctly contradicted by modern medical experience.

His presentation of the subject of hypnotism would make the ordinary reader conclude that in this process there is a very important and useful therapeutic aid. The French at the beginning of the twentieth century after

much study of hypnosis and hysteria came to the conclusion that hysteria is supersuggestibility, and hypnosis, induced hysteria. Hypnosis has come into medical practise and gone out two or three times during the past hundred years and the one thing that we have learned about it is that it is an insidious practise which may readily be the source of no little harm and is liable to do more than a modicum of evil in many patients. Fortunately comparatively few persons are susceptible to hypnotic influence.

For a time hypnotism was thought to throw important light on mental activity, especially on the influence of the mind on the body. The most absurd claims were made for it, and an immense number of educated people took such books as "Trilby" quite seriously. Only very few take hypnotism seriously now. The same thing is coming to be true of psychoanalysis, though Dr. Dent still accords it an important place in therapeutics.

JAMES J. WALSH.

Lake Erie

The Quiet Shore, by Walter Havighurst. New York: The Macmillan Company. \$2.50.

SINCE Hardy's penpoint pierced the Wessex soil, industrious pencils have turned over much earth. The American Soil novel has become a fecund institution. Even moderate readers of current fiction should be able by now to describe with accuracy just how the spring comes in a number of different states. But it is simpler to sing the seasonal changes than to fill a foreground with a story; the familiar brown furrows of the family acreage demand a forthright simplicity that has not very often been shown since Willa Cather set a difficult standard with "My Antonia."

Mr. Havighurst has an honest affection for Ohio and Lake Erie. His homestead lies along the southern shore, fertile meadow land ending in a bluff at the water's edge where the sun goes down "in smoky splendor over Toledo and the moon comes through the grey haze of Cleveland." It was there that Grandfather Bradley, as a young man, bought 160 acres for \$84.50 just after the Civil War and built himself a shack under the primeval elms and maples. There he toiled so continuously with his Danish bride that when Elsa died, he was a rich man. By that time the shack had grown into a mansion which he furnished with much elegance for his second wife, a merchant's daughter. That was the beginning of the notorious Bradley feud, for the offspring of the second marriage cared nothing about the farm and, after an accident to one of the younger Bradleys, the two branches of the family had no further intercourse. The story concerns a Montague-Capulet love affair and the ending of the feud. It involves the peculiar, irritating Aunt Ursula, stately but demented. The best bit of character drawing is the old farmhand and his dog Sam, while the description of the early farm far surpasses the modern chapters. In short, the soil proves richer than the story but "The Quiet Shore" has one cheerful message, for it tells of the days when farmers made money.

EUPHEMIA VAN RENSSELAER WYATT.

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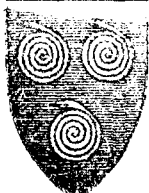
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Puritans

Paradise, by Esther Forbes. New York: Harcourt, Brace and Company. \$2.50.

A LARGE part of this light, rambling historical novel with scores of leading characters is given over to the assuredly important question of who shall marry whom. Other important elements include the cruelties and coarseness of frontier life, the plenty that abounded once the inland Massachusetts settlement of Canaan was well established, the contrasting squalor of Indian life and how it was affected by the inevitable pressure from the whites. And it shows the result of an unhealthy Puritan attitude toward marriage in Forethought Fearing, talented young minister. But much the best is the account of the spirited defense of Canaan against a desperate Indian raid.

Those on Relief

They Shall Not Want, by Maxine Davis. New York: The Macmillan Company. \$2.50.

MISS MAXINE DAVIS has succeeded in writing a temperate and revealing background book to the relief problem, and a persuasive manual for future action. She assumes that "mechanized large-scale capitalism" will constantly have an unemployment problem and recurrently will have a huge unemployment problem; and she insists on a permanent public system to handle this situation. The reactionary Liberal hates to admit that nature won't free capitalism from the unemployment problem if capitalism is freed from everything but nature. Revolutionists don't believe in expending energy trying to make the present economic system get along, thus skimping the work of changing the system. But those in between, who dislike seeing large-scale capitalism with its terrific overhead of social insurance needs petrified in our civilization, and yet recognize the immediate and practical and human need for handling relief tolerably with one hand at least, no matter what reform is undertaken with the other, will find Miss Davis rather reasonable. She perhaps concedes too much permanency to the present system, and asks for too much centralized bureaucracy, but she lets you know what she is doing. The book ends with an actual case history from relief files, a history that enlightens the whole problem with human and pathetic reality.

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